

# The Homiletic and Pastoral Review

Cum Permissu Superiorum

VOL. XXVI, NO. 1

OCTOBER, 1925

Fear and Guilt

The Church and Industrial Peace

New Light on the Greek Old Testament

Obligation of Formless Marriage  
Engagements

Church Law on Sacred Places

Liturgical Notes—Roman Documents  
Answers to Questions

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# The Homiletic and Pastoral Review

*A Monthly Publication*

Editors: CHARLES J. CALLAN, O.P., and J. A. McHUGH, O.P.

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OCTOBER, 1925

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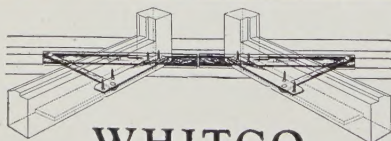
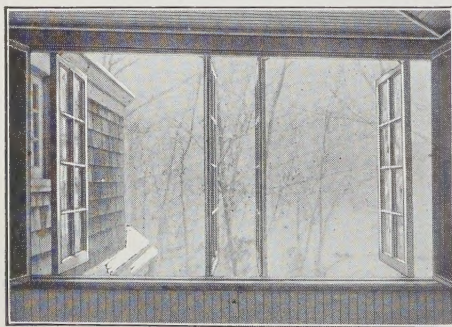
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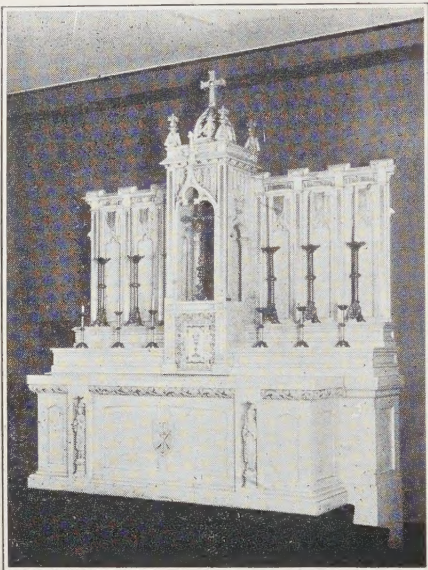
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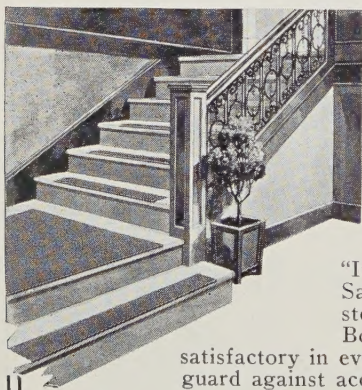
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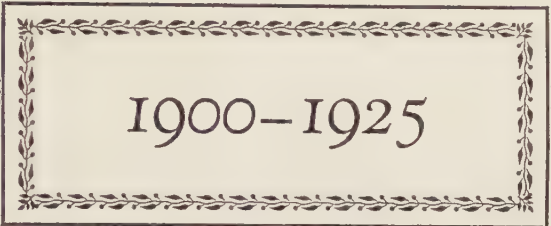

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WITH the present number THE HOMILETIC AND PASTORAL REVIEW enters upon its twenty-sixth year, and begins its second quarter of a century in the service of the Church in America. The Editors and the Publishers feel that they should not let this occasion pass without a few words of sincere appreciation for the cordial support which this magazine has received from the Reverend Clergy throughout those years. They wish to express their gratitude in particular to the distinguished members of the American Hierarchy, including His Excellency the Apostolic Delegate, who graciously sent letters of congratulation to THE HOMILETIC on the occasion of its Silver Jubilee.

The aim of THE HOMILETIC AND PASTORAL REVIEW has always been to supply material for the needs of the busy pastor of souls, and it has in the course of its existence greatly enlarged its scope with a view to rendering ever greater service to those for whom it was founded. As a clearing house for practical information on all branches of pastoral science, and as a forum in which the priest may take mutual counsel with his confreres, we believe that THE HOMILETIC now fulfills a special and useful mission in the life of the American Church.

For you, Reverend Readers, the Editors and Publishers have reserved a word of especial thanks for your unwavering support and for your many kind evidences of approval and encouragement. We entertain the sincere hope that THE HOMILETIC will continue to enjoy and merit the high approval which, in your generosity, you have always so freely given us.

THE HOMILETIC AND PASTORAL REVIEW





# The Homiletic and Pastoral Review

Vol. XXVI

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## PASTORALIA

### Fear and Guilt

Fear and guilt play a prominent part in the human drama. Psychologically, therefore, they are of the greatest interest and deserve careful study. The pathologist cannot afford to ignore them, since it is quite evident that many of the psychic disturbances that come under his observation have their root in one or the other of these powerful emotions. Hardly any other power can take such a terrific hold on the human mind and heart, and dominate with such irresistible imperiousness the entire conscious life. The spiritual director knows too well how they may invade the breast of man and torture his soul. Accordingly, he likewise will find that the study of these phenomena is not unworthy of his attention. The fear-obsessed and the guilt-oppressed will come to him, and seek relief from the torments of which they are the victims. It is not surprising that, in connection with religious objects, fear and guilt may reach a special degree of intensity, since these objects are of a nature to elicit the most violent emotional reactions. We will remain uncomprehending in the presence of the tragedy of many a sorely tried soul, unless we understand thoroughly the psychology of fear and guilt. But, understanding this psychology, we will meet the situation with the necessary sympathy, and be able to give assistance and comfort. Few things will bring the physician of souls profounder satisfaction than the thought that he has succeeded in dispelling the vain fears and agonies of terror of a tormented soul, and relieved a crushed heart of its awful burden of guilt. When he is privileged to do this, he vividly feels the divine character of his calling, and is grateful for the power given him.



## FEAR AND THE DANGER-INSTINCTS

Fear is very useful in the economy of life. It serves as a protection and safeguard. But, like all good things, it may be perverted and rendered morbid. In that case it defeats its own purposes, and is itself turned into a subtle and insidious danger. Fear of death is intended to shield us against death, but, if it grows too intense, it may actually lead us right into the thing which is dreaded. Fear of sin by some strange perversion may be the very reason of the fall. Ordinarily, fear will induce flight and save us from the threatening danger, but it may on the other hand bring about complete collapse and leave us utterly helpless when the danger approaches.<sup>1</sup>

The reasons why fear acts in this strange and incalculable fashion are the following. On account of its intensity, it beclouds the judgment, and exaggerates the nature of the peril that confronts the individual. It produces a general mental depression and a consequent lowering of vitality. As it increases, it has the fatal tendency of suggesting failure and the impossibility of escape, the inevitable result of which is a weakening and sometimes a complete paralysis of the will. Moreover, it keeps the object of fear before our consciousness, and thus invests it with a disastrous fascination that may compel us to embrace what we most sincerely detest. Since ideas radiate motor impulses, any idea that is long in the focus of attention will become an almost irresistible impulse to action.<sup>2</sup>

Dr. W. B. Selbie clearly and concisely puts the matter in the following passage. "The great end of religion," he writes, "is a right relation with God. This will involve moral conduct and a hatred of sin, but is not necessarily brought about by such means. Indeed,

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<sup>1</sup> "Sometimes a priest has to deal with a penitent who is most anxious to be good, and who shows in his ordinary life no little strength of will, industry, virtue, and self-control, and yet who, in the face of some particular temptation, is quite helpless and falls again and again. It is the case of the *recidivi*. The sin is hated. The penitent admits that he did not want to commit the sin, and that he knew it would be a cause of misery and shame to him, and yet he fell. He collapsed at once in face of the danger. The weakness manifested in such cases needs explanation, and it would seem that in it there is something of that instinctive collapsing which is seen at times in animals when overwhelmed by danger. They tremble and fall helpless on the ground, unable to make any effort to escape" (E. Boyd-Barrett, S.J., "Pathological Psychology," in *The Irish Ecclesiastical Record*, January, 1923).

<sup>2</sup> "Furcht und Angst sind überhaupt Symptome, welche bei den verschiedenen Nervenzuständen auftreten. Sie verbinden sich mit der qualvoll gedrückten Gemütsstimmung und einer von der Unsicherheit bis zur Mutlosigkeit gesteigerten Willensschwäche, richtiger Willenslähmung" (Dr. W. Bergmann, "Selbstbefreiung aus Nervösen Leiden," St. Louis, Mo.)

a too lively concern about sin may easily become morbid and defeat its own ends. The New Nancy school of psychiatry has taught us, through the so-called Law of Reversed Effort, that a strong emotional reaction against any particular line of conduct may make the avoidance of such a line of conduct more rather than less difficult. The more we think about it and the more strongly the imagination dwells on the need to escape from it, the greater becomes its attraction. A process of reflective autosuggestion is set up which keeps the temptation to evil constantly before the mind, and so tends to fix attention upon it and increase its power. This may be illustrated by the story of the saint who found the temptations of the desert and the hermit's cell greater than those of the city life. The psychological reason for this was that, in his cell, the mind had nothing to turn it away from thoughts of evil, while in the busy haunts of men there were distractions to call the attention away to other things. So the very dread and horror of sin may increase the strength of the autosuggestion, and this can only be combated by a reflective autosuggestion of a more positive kind. This is an old story, but the psychology of sin only emphasizes its truth and relevance. In dealing with conversion we have seen how easily the consciousness of sin may become morbid, and, when that happens, it contributes little or nothing to the religious development of the subject. It no doubt increases his misery and intensifies his moral struggle, but, so long as it is dwelt upon too exclusively, it makes him more of a slave to it and diminishes his chances of escape. The only way out lies in turning attention to the more positive and practical aspects of the religious side."<sup>3</sup>

The ascetical writers of the past were quite familiar with this interesting phenomenon of the morbid degeneration of fear. They admonish the penitent not to brood over the past and never to entertain the thought of possible failure. With regard to certain sins they do not advise a frontal attack, because this would only hopelessly entangle the mind in the contemplation of the course of action to be avoided. Fighting against an idea will help to fix it in the mind and to wear out the sufferer in fruitless struggles. Distraction is the only remedy. In general the spiritual writers seek to instill confidence, courage, self-reliance, trust in God and buoyancy of

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<sup>3</sup> "The Psychology of Religion" (Oxford).



spirit. The recently discovered Law of Reversed Effort evidently was not unknown to them, and, though they did not formulate it in technical and scientific terms, they constantly applied it in practice.<sup>4</sup>

The educator should be warned against relying too much on the motive of fear. As an incentive to action, it is notoriously weak; as a deterrent, its efficacy wears off very quickly. Time and again it has been proved that an economy of fear is inadequate to secure obedience to law. Discipline maintained by fear never lasts. Nor does it train for real manhood or build up moral character.<sup>5</sup> Besides it must be remembered that, where fear is imprudently inculcated in childhood, the seeds of mental disorders are sown. Many even in their later life never get over the fears that were indiscreetly fostered in their early days. They remain a prey to nameless terrors to their last years.<sup>6</sup>

It had been the contention of Dr. S. Freud that all mental disturbances were due to repressed sexuality, and that no psychosis would occur if the sex life was properly adjusted. "We can lay it

---

<sup>4</sup> "One phenomenon should now be considered, which is a commonplace with every psychopathologist but has recently been elevated into a discovery in Baudouin's Law of Reversed Effort. It was well known to the moral theologians of the thirteenth century! It is that, if an idea tend to be obsessive, a willed effort to dislodge it only increases the obsession. . . . Seven hundred years ago penitents were advised by their directors not to attempt to dislodge painful thoughts by direct effort!" (John T. MacCurdy, M.D., "The Psychology of Emotion," New York). Similarly Father Julius Bessmer, S.J.: "Wenn wir eine Vorstellung, eine Sensation schwächen, auslöschen oder zum Verschwinden bringen wollen, so dürfen wir nie eine äussere Handlung vollziehen, welche zu jenen in Beziehung steht; wir dürfen nicht darüber diskutieren, nicht schreiben, keine Phase unseres Lebens ihr unterwerfen; wir müssen sie verachten, ihr keinerlei Wichtigkeit beilegen, uns immer und überall so betragen, als existierte sie nicht" (*Seelische Hilfe bei Nervenleiden*, in *Stimmen aus Maria-Laach*, 1906).

<sup>5</sup> The educator must be careful that his regime does not arouse instinctive rebellion and hatred of all authority. The fear regime is likely to do this very thing, and consequently prepares a later reaction in the opposite direction. We quote in this connection Dr. H. W. Frink. "Many parents," he says, "have been grievously disappointed to find that, after they have devoted themselves assiduously to training up a child in the way he should go, he departed from it with the greatest dispatch as soon as he left the parental fireside or ceased greatly to fear parental punishment. . . . Many of the parental disappointments of the sort described depend upon the fact that the efforts that were made to train the child in the way he should go were really training him in very different directions—for example, to react with feelings of hate, rebellion and suspicion to all stimuli that would come under the head of authority" ("Morbid Fears and Compulsions," New York).

<sup>6</sup> "Parents et maîtres éviteront d'employer la peur dans un but éducatif. Combien nuisibles sont les menaces des loup-garous, des croquemitaines, des diables ou de la chambre obscure qui sont plus souvent qu'on ne le pense le point de départ de psychonévroses" (Arnauld D'Agnel et le Dr. D'Espiney, "Psychologie et Psychothérapie éducatives," Paris). "Science tells us it is such fear images that cause the illnesses and mental slants, the misfits and failures among humankind. Scaring a child into obedience is at best a weak and lazy thing to do. At worst it is as evil as a crime" (Lucy Lowell, "Wreckers of Child Lives").

down as a fundamental," writes Dr. A. A. Brill, "that if a person's love-life is adequately adjusted, his adjustment to life generally is normal. On the other hand, those who are unadjusted, suffering from a neurosis or psychosis, are maladjusted sexually."<sup>7</sup> This was manifestly an exaggeration, and later observations have proved it to be such. In this case the instinct for simplicity has led Freud into a serious error. After all the matter is not quite as simple as that. Man is not merely a sex being, and, though the procreative instinct is very powerful and imperious, it is not the only instinct that exerts an influence on human conduct. We have no difficulty in admitting that in many lives the influence of the sex urge is very devastating, and that it may be a frequent cause of mental disorders. But still there are other basic instincts in man that may escape control and produce abnormal reactions. One of these is fear. Fear may cause as many and terrible ravages as the sex impulse. The theory of Freud has been thoroughly exploded. We will adduce as witness Dr. W. H. R. Rivers, who writes: "The first result of the dispassionate study of the psychoneuroses of warfare, in relation to Freud's scheme, was to show that in the vast majority of cases there is no reason to suppose that factors derived from the sexual life played any essential part in causation, but that these disorders became explicable as the result of disturbance of another instinct, one even more fundamental than that of sex—the instinct of self-preservation, especially those forms of it which are adapted to protect the animal from danger. . . . The danger-instincts, as they may be called, are not only fundamental, but they are far simpler both in their nature and their effects than the instincts which are concerned in continuing the species or maintaining the harmony of society. The awakening of the danger-instincts by warfare produces forms of psychoneurosis far simpler than those of civil life, which depend in the main on disturbance of the other two great groups of instinct."<sup>8</sup> Fear and sex, intended by a benign Providence to be

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<sup>7</sup> "Fundamental Conceptions of Psychoanalysis" (New York).

<sup>8</sup> "Instinct and the Unconscious" (Cambridge). Prof. A. G. Tansley holds the same view. He says: "An interesting class of case which has been conspicuous in the psychopathology of soldiers in the Great War is the repression of fear, the affect corresponding with a primitive instinct in all human beings. Fear is the great inhibitor of action, of dangerous action in the first instance, but, when it is developed in great intensity, of all action." ("The New Psychology and its Relation to Life," New York). We may add a passage from Dr. William McDougall: "In certain cases of mental disease the patient's dis-



the sources of great blessings to mankind, may become terrible scourges.

### THE CONSCIOUSNESS OF UNFORGIVEN SIN

The consciousness of unforgiven sin is very burdensome and painful. It preys on the mind, destroys the peace of the soul, and produces a torturing state of unrest. The cases where it has led to grave mental disturbances are by no means unfrequent. We have often read of the criminal to whom the consciousness of his secret guilt becomes unbearable, and who seeks relief from his agony of remorse by a confession of his crime in spite of the fact that he will by so doing bring upon himself severe punishment. The heaviest penalties to him are more tolerable than the awful and oppressive consciousness of the crime, the memory of which poisons his entire mental life. In a minor degree many have experienced how soul-torturing the memory of an unexpiated misdeed may be. We would not be surprised if, at the root of many a psychic abnormality, we should find the memory of a sin for which no atonement has been made. This psychological aspect of sin and guilt has not yet been adequately studied. It is very likely that it would result in some highly interesting and instructive revelations. However, we know enough about the matter to be able to assert that the memory of unforgiven sin may be a disturbing factor in the psychic life and cause the greatest mental distress.<sup>9</sup>

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order seems to consist essentially in an abnormal excitability of this instinct and a consequent undue frequency of its operation; the patient lives perpetually in fear, shrinking in terror from the most harmless animal or at the least unusual sound, and surrounds himself with safeguards against impossible dangers" ("An Introduction to Social Psychology," Boston).

<sup>9</sup>"Now the unhappiness, the suffering, the sense of being ill, which the neurotic suffers, is in many respects analogous in origin to the unhappiness of a man in prison. A part of it corresponds to the pain of ungratified desires—the constant tensions of longings unassuaged. A part of it, too, corresponds to a sense of guilt, which of course may be a factor in the unhappiness of the prisoner in confinement. And, though I have had no opportunity to study prison inmates, I am very much disposed to think that a sense of guilt is a much larger component in the misery which the scrupulously moral neurotic suffers, than in the unhappiness of the incarcerated criminal. For the one has a conscience which in many cases is over-acute, while the conscience of the other is as a rule subnormal. . . . The sense of guilt which may be a large contributor to the neurotic's misery is by no means invariably perceived by him as guilt. More often it is so subject to displacement or distortion as to be regarded by him as some other sort of unpleasant feeling" (Dr. Frink, *op. cit.*)

More explicit is the following: "Die Einzelseelenforschung fand, dass der eigentlich zersetzende und biologisch abbauende Faktor im Seelenleben des Menschen das Schuldgefühl ist. Automatisch verdrängte Erinnerungsbilder schuldhafter Erlebnisse wirken aus der Verdrängung heraus störend auf das Bewusst-

Whenever man has done a wrong, some deep instinct urges him to seek forgiveness, and, until such forgiveness has been obtained, he remains in a state of mental distress and agitation. There are those of a very sensitive moral nature who cannot sleep or eat or go about their usual business until they have received pardon from the persons whom they have wronged. As soon as they have received a formal assurance of forgiveness, their habitual calm returns and their mental condition again becomes normal. A brief word of forgiveness restores their peace of mind. Now this holds good with regard to offenses against God. Man is restive and unsatisfied until he has some formal intimation from the offended God that his sin has been remitted, and that he is reinstated in the divine friendship. If this is so, we at once understand the psychological importance of confession. It no doubt has the greatest psychotherapeutic value, and helps very much to keep the psychic life of Catholics sweet and wholesome.<sup>10</sup>

We quote a witness who cannot be suspected of partiality. Dr. W. B. Selbie writes: "Closely allied with remorse and repentance as means towards the alleviation of the sense and burden of sin is the practice of confession. This has long been recognized as among the most successful agencies in the removal of the disharmony which sin causes. It is indeed an essential element in true penitence, and necessary in order to put the wrongdoer right with himself, with his fellows, and with society. . . . The first instinct of the wrongdoer, no doubt, is to repress the evil thing and keep it, if possible, below the level of consciousness. Generally, however, this only serves to aggravate the mischief, just as in the body a sore is aggravated by being covered over and smothered. It must be opened and given vent before the healing process can begin. So in the soul the opening up of the trouble is a necessary condition of the cure. The

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seinsleben, auf das ganze Nervensystem und die Organe ein. Durch nichts wird uns das Dichterwort so klar gemacht: Wohl dem, der frei von Schuld und Fehle bewahrt die kindlich reine Seele! als durch die Beobachtung der schuld-beladenen, seelisch erkrankten Gemütsverfassung" (Dr. Rhaban Liertz, "Wanderungen durch das gesunde und kranke Seelenleben bei Kindern und Erwachsenen," Munich).

<sup>10</sup> Such beneficent psychological effects are of course only byproducts of sacramental confession, as Bro. Aquinas Gordon, O.P., appropriately remarks: "Of course it goes without saying that the direct object of Penance is not the mere release of surplus emotion; this is but a natural advantage which often accrues from the sacrament" ("Psychoanalysis and Christianity," in *Dominicana*, December, 1924).



records of psychopathology abound in cases where repression has led to so serious a disturbance both psychical and physical as to cause loss of mental balance, or even serious bodily illness. The psychoanalyst knows that the only possible cure in such cases is a thorough exploration of the diseased tract. . . . The practice of confession is strictly analogous to this, and has a very important place in spiritual therapeutics. Where there is a real consciousness of sin and a genuine remorse, the burden often becomes too great to be borne alone and in silence. By confession the sore is opened, as it were, the conscience relieved, and the burden lifted. That this can happen quite apart from any of the consequences which usually follow from confession as ecclesiastically regulated (*e. g.*, absolution and forgiveness), is generally admitted. Most people can recall childish experiences when a wrong committed irritated like a sore place until a clean breast of it was made. The mere act of making it was enough to relieve the mind and remove the obsession."<sup>11</sup>

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<sup>11</sup> *Op. cit.* Let us also hear a Catholic version of the subject: "Pour ce qui est de la psychanalyse à proprement parler, on comprend mieux son succès dans les contrées de culture protestante que dans celles où le catholicisme domine. L'Eglise romaine n'a-elle pas la confession, cette psychanalyse avant le lettre comme l'a appelée Bovet, qui répond à ce besoin de purification et de direction morales qui est au fond l'essentiel de la psychanalyse. Diriger les passions sur un but noble et élevé, les sublimer, n'est-ce pas la tâche du directeur de conscience, mais combien délicate et difficile entre toutes, chaque mot doit être pesé, et les refoulements brusques peuvent être des plus dangereux sur certains psychismes" (l'Abbé Arnauld D'Agnel et le Docteur D'Espiney, *op. cit.*). We add what two physicians say: "Regular confession might have been instituted by some mental specialists of genius as the best means of treating the victims of obsessions. Where is the man or woman who does not pass through periods of depression and bitterness? Between the extremes of morbid obsession and that state of anxiousness which is fully justified by many circumstances in life, there are a good many intermediary stages. Confession acts upon all these states of despondency like a healing balm to pacify troubles and quicken dying hopes. The abandonment of confession may easily lead to a condition of anxious unrest" (Professors Raymond and P. Janet, "Les Obsessions et les Neurasthénies," quoted from R. H. Thouless, "An Introduction to the Psychology of Religion").

CHARLES BRUEHL, D.D.

## NEW LIGHT ON THE GREEK OLD TESTAMENT

By H. SCHUMACHER, D.D.

This is the age of inventions, discoveries and surprises. We are used to startling surprises in the field of natural science and technical art. But that the field of Old Testament scholarship should suddenly rejoice in a discovery which resisted the indefatigable and painful studies of our best talents, was most unexpected.

For many years a society of scholars, the *Gesellschaft der Wissenschaften zu Göttingen*, has been engaged on the difficult task of solving the mysterious problem of the so-called Septuagint (*i. e.*, the Greek translation of the Old Testament). The representatives of this society were not a little surprised when, during the meeting of the Orientalists in Berlin on April 9, 1923, Dr. Franz Xaver Wutz, professor of Old Testament Scripture in the Seminary of Eichstätt, Bavaria, proved with overwhelming arguments that all the efforts of the Septuagint Society were based on wrong principles and on suppositions which had to be given up in the face of his discovery. Immediately the printing of further Septuagint studies was suspended, and the scientific world is anxiously waiting for the extensive material which Professor Wutz promised to furnish in the near future.

### THE STATUS QUÆSTIONIS

Before entering upon the nature of Professor Wutz's discovery, it will be expedient to recall briefly what we heretofore knew or thought we knew of the history of the *Septuagint*. The name Septuagint is due to a legendary report contained in a letter of a certain Aristeas. Aristeas claims in his writing to be a high official at the court of Ptolemæus II Philadelphus (285-245 B.C.). He probably was an Egyptian Jew, but wrote under the disguise of a Gentile, and it is admitted that the document is to be dated about 100 B.C. According to this letter the librarian of the famous Alexandrian Library, Demetrius of Phaleron, persuaded King Ptolemæus II to have the Jewish "Laws" (as the Old Testament was known in Egypt) translated into Greek. In order to carry out this



plan, the letter explains, the king asked the High-Priest Eleazar of Jerusalem to send him six sages of each Jewish tribe—that is, altogether seventy-two men. They arrived, and in a house on the island of Pharos completed the whole translation in seventy-two days after serious mutual consultation. A later form of the legend surrounds the translation with a more miraculous splendor. The seventy (instead of seventy-two) scholars of Palestine, after their arrival in Alexandria, were separated in seventy rooms, and each one completed the entire translation independently. The result was that all the seventy independent translations were literally identical.

The undisputed historical kernel of this story is the fact that, in the course of the third century B.C., the Hebrew Old Testament was translated into Greek, be it for the benefit of the numerous Greek-speaking Jews in Egypt or also for the purpose of a more effective propaganda of the Jews amongst their Gentile neighbors. At about 130 B.C. all the Old Testament Hebrew books had been translated into Greek. For, from the preface of Jesus Sirach to his translation of Ecclesiasticus, the work of his grandfather, we must conclude that at his time the “Law and the Prophets and the other writings” existed in a Greek version.

The question how this translation was exactly accomplished was never solved, or never seriously ventilated. It had been taken for granted that the Septuagint translation was made directly from the Hebrew, *the Hebrew being understood as written in Hebrew letters*. It never came to the mind of scholars that there could have been another way of translating. This led to serious consequences. Since there existed in numerous places a considerable difference between the original Hebrew, as we possess it in the so-called Massoretic text, and the Septuagint translation, Lagarde established the thesis which has been generally accepted, that the Greek version of the Old Testament is not a literal translation at all, but a paraphrase or a Targum. Consequently, the most arbitrary theories were adopted either to correct the Septuagint text or to reconstruct the original Hebrew text. Appealing to the demands of the general meaning of a sentence, or to the demands of the context, or even to the postulates of a presupposed metre in the chaos of various readings, scholars followed their own subjective taste. They added, discarded, modified and corrected until the situation became almost hopeless.

A liberal handling of our Hebrew Old Testament text seemed the more justified, since the oldest manuscript of our present text is of late date, originating in the tenth century A.D. It appeared to be very reasonable to reckon *a priori* with a multitude of corruptions which entered the original text in the course of many centuries before the first preserved manuscripts.

In the light of Wutz's discovery the attempted reconstructions of the original Hebrew by the so-called conjectural criticism appear to be lamentable devastations of the Sacred Text.

#### THE DISCOVERY OF DR. WUTZ

Professor Wutz has established the fact that the Septuagint is not, as it was generally assumed, a Targum or a paraphrase, but a very literal translation of the Hebrew original. And this translation is made, not as it was also generally accepted, *from a Hebrew text written in Hebrew letters, but from a transcribed Hebrew text*—that is, *from a Hebrew text written in Greek letters*. We are well aware that Origen presented such a text in his *Hexapla*, the greatest biblical work of antiquity. Here he offered in the first column the Hebrew text in square script (of course without the diacritical signs). In the second column he gave the same Hebrew text in Greek uncials according to Hebrew pronunciation of his time; in the third column he placed the translation of Aquila; in the fourth column that of Symmachus; in the fifth column the Septuagint; and in the sixth column the translation of Theodotion. Although the second column of Origen revealed the remarkable fact that transcriptions of the Hebrew text were made, nobody ever thought of the possibility that long before Origen's time the Septuagint translation should have been made according to such a transcribed Hebrew text. After the new land has been discovered, it could seem strange that no one else found it before, especially since the present Septuagint retained a great number of transcriptions which up to this day lie dispersed in the Greek text like the rocks in the green meadows of the Alps. Nobody, however, realized the system behind the puzzling phenomenon. The revolutionary discovery of Wutz has revealed this system with all its inestimable consequences.



## THE TRANSCRIPTIONS

For the accurate understanding of the situation it is necessary to have a clear notion of the nature of the transcriptions. A transcription, as understood in our present case, is a Hebrew word written in Greek letters. Dr. Wutz distinguishes three different kinds of such transcriptions in the Septuagint:

1. *First group:* The translator did not intend to give a translation of certain words, since they were more intelligible in the transcribed form than in the Greek translation. Hence we find throughout the entire Septuagint the Hebrew word for *Cherubim* simply transcribed into *χερουβείμ*. Also other Hebrew words like *Seraphim*, *Sabaoth*, *Alleluja*, etc., are retained in transcription.

2. *Second group:* Another kind of transcriptions is due to the fact that the meaning of certain words and *termini technici* (e. g., the designation for measures) was not quite clear. Therefore, the translator gave them rather in transcription than in a possibly wrong translation.

3. *Third group:* Hebrew words and forms, which are otherwise regularly translated, appear suddenly in transcription. This is in the terminology of Dr. Wutz the transcription proper. For this group, he claims, offers at last the key to the much-discussed Septuagint problem. These transcriptions are nothing else but the *relics of an ancient Hebrew-Greek transcription, from which the Septuagint translators drew their material*. And they indicate that the Septuagint was not translated from a Hebrew text, written in Hebrew consonants, but from a Hebrew text written in Greek letters.

Such transcriptions were made since about 300 B.C., especially in Egypt where a great number of Jews were living among a Greek-speaking population. We may readily understand the convenience and even necessity of such transcriptions, if we realize the circumstances of the time, the situation of the Jews, especially in the Diaspora, and above all the character of the original Hebrew script. Hebrew originally was written only with consonants, for the Hebrew alphabet has no vowels. It was by the Massoretes of a much later

time (about 600 A.D. and after), that convenient signs for the various vowels were introduced. Before that time the reader of the Hebrew Bible had to supply the proper vowels, which could be done correctly only if he controlled the Hebrew language well enough. But, as the situation was then, this was a rather difficult task. For since about 300 B.C. Hebrew was a dead language, and was supplanted by Aramaic as the language of the people. Thus, the Sacred Text was in great danger of being forgotten as to its correct pronunciation, for the readers were unable to supply the proper vowels always with certainty. It may be unhesitatingly admitted that even the Rabbis, especially in the Diaspora, were not able without difficulty and errors to read the Sacred text in its consonant script during their religious services in the Synagogues. It is easy to imagine the chaos which would have befallen the interpretation of the Old Testament, if no measures had been used in time to prevent disastrous consequences. But, providentially, this danger arose just at a time when Hellenism with the Greek language had entered the Oriental world, and became the savior of the correct Hebrew text of the Bible. For, if the Hebrew words were, according to their correct pronunciation, literally transcribed into Greek (which fortunately possessed the vowels in its alphabet), the correct text and its correct pronunciation were saved for all future times. And this is exactly what happened long before the Septuagint translation came into being. According to Wutz, such transcription texts were made very early from official Palestinian Hebrew texts, probably already in Palestine itself, but especially in the Greek Diaspora. Wutz is also certain that the Hebrew consonant text underlying those transcriptions was very excellent, and by far better than our present Hebrew text of the Old Testament. Thus, the Septuagint translators, by a benevolent providence of God, were fortunate to use copies of the Hebrew text not written in Hebrew consonants (which leave the correct pronunciation and meaning frequently undecided), but of a Hebrew text written in Greek letters, which expressed every vowel and therefore presented the full and undoubted meaning of the original Hebrew Bible. Wutz is of the opinion that *two* forms of such a transcribed Hebrew text were used by the Greek translators in order to reach a safe decision in doubtful cases and thus to secure a most perfect rendering. That



this was really the case is proved by the fact—formerly a puzzling phenomenon of the Septuagint, and now a precious illustration of its remarkable history—that in case of a different reading in the two text forms both readings were represented in the translation. Such double translations, rendering the two variants of the copy, are very numerous in the Septuagint. One example may suffice as an illustration. In Is., ix. 6, is mentioned that the child to be born will be called “*the Father of the world to come, the Prince of peace*” (Douay Version). Instead of this famous text we read in the Septuagint a passage which is quite different from the original Hebrew: “*For I will bring peace upon the rulers and health, etc.*” Although the Septuagint translation seems to deviate here completely from the original, in the light of Wutz’s theory it becomes evident that the Greek translation is only a slavish rendering of a double form of a transcription text which moreover contained several corruptions. The correct transcription of the Hebrew original would be this:

*Abeie ed, sar salom.*

Instead of this the Septuagint found *two* forms in their transcribed copies:

1. *Abeie gar salom*; and
2. *Abei ed sare salom.*

Hence they combined both texts. Misled by the corruptions of the transcription texts (*gar=enim*, instead of *sar=princeps*; *el=super* instead of *ed=futurum sæculum*), and judging that the *abei* of the second form was only a repetition of the *abeie* of the first form and therefore to be omitted in the translation, they translated the following transcription text:

*Abeie gar salom el sare salom.*

But in this context *abeie* seemed to have sense only if it was a form of *bo* (*venire, Hiphil, adducere*). Hence they translated, “*I will bring,*” whereas in the original it is a form of *ab* (*pater*) and meant “*father.*” *Gar* was wrong—a transcription for *sar* and accepted without change. Translated as a Greek word (*γάρ*), it means “*for*” (*enim*). The second *salom* for reasons of change was rendered by “*health,*” since the first *salom* was translated by “*peace.*”

Thus, it is very simply explained how the Septuagint arrived at the peculiar sentence: "*For I will bring peace upon the rulers and health, etc.*" Many passages of the Greek translation of the Old Testament, so obscure and baffling when compared with the Hebrew text, will now find a natural explanation as to their origin and the causes of their formation. Furthermore, it will be found that the sometimes astonishing differences between the Septuagint and the Hebrew text, when examined and traced back to their origin, are not due to different textual sources but to one and the same text which suffered from incorrect transcriptions.

#### THE RELICS OF THE OLD TRANSCRIPTIONS IN THE SEPTUAGINT

Everyone who is familiar with the Greek text of the Old Testament is aware of the numerous annoying words which constantly disturb the flow of language. They look to be Greek, but in fact are foreign elements. We know now that they are relics of an ancient transcription of the Hebrew text. Since the transcriptions in many places were wrong and did not yield any sense, the Septuagint translators, faithful to their copies, simply retained these words as they stood while they translated the rest of the text literally. They are easily recognized as deformed Hebrew words, and constitute the oldest and most venerable fragments of the Septuagint. A few examples will serve as illustrations. In I Par., iv. 22, we find in the midst of an otherwise simple text suddenly the word *abederein*, which is, as it stands, neither Greek nor Hebrew. It is a corrupt form of the original Hebrew, the frequent word *adeberein* (= *verba*, words). This term is always translated when the transcription had the correct form. But since in this case the transcription was wrong, and the Greek translator did not want to make a correction in his copy, he retained the corrupt Hebrew word without change in Greek letters regardless of the consequences for the sense of his translation.

Here is another example: In I Par., xxi. 20, we read again in the midst of the Greek translation the word *methachabein*, which is, as it stands, neither Greek nor Hebrew. It is a corruption of the Hebrew word *metchabaim* (hiding). Since *methachabein* did not yield any sense, the translator accepted it without translating it.



But, whenever the translator found the correct transcription, he translated it correctly.

Although the Greek translator as a rule did not dare to touch a correct transcription, sometimes a correction seemed to him imperative. Thus we read in Jer., xviii. 7: *πέρασ λαλήσω* (= *beyond I will speak*). The original read: *Presently (rega) I will speak*. The Hebrew original (*rega*) was evidently given in the wrong transcription *πέρα*, of which the translator made *πέρασ* (= *beyond*). It might also happen that the correct transcription had a double meaning: in such a case the translator, in order to be exact, gave the two meanings. Thus in Mich., v. 3, we read: *ὄψεται καὶ ποιμανεῖ* (= *he will see and pasture*). The original has only: "He will pasture" (*weraa*). The transcription read *ouraa* which could mean both *he will see*, and *he will pasture*. Hence the translator gave a double rendering.

These few examples allow us a glimpse into the workshop of the Greek translator of the 'Old' Testament some centuries before Christ, and certainly reveal an interesting piece of history. But what is more important, Dr. Wutz's discovery brings us back to the real form of the original Hebrew text which was used by the Septuagint.

(*To be continued*)

## SAVING A MURDERER'S LIFE

By WILL W. WHALEN

In a Pennsylvania penitentiary there is a man serving out a life sentence for murder. He has charge of the infirmary wherein some of the nearly two thousand sad inhabitants of that walled-in city rest, recover or die.

The warden said to me: "You ought to be glad—we are—that you saved this young fellow's life. He's the bright particular star of our interior hospital. Yesterday he assisted at the amputation of a man's leg—a tubercular kneecap. I wish you could have seen how marvelously he shot the right instruments to the highly nervous surgeon.

"He's an ideal medical helper, a first-class nurse. We've never lost a case from infection since he's on the job; he's so scrupulously clean. He's a sort of prince around this old castle.

"We've had only one quarrel with Mike in his ten years here," the warden added, "which, considering that he's an Irishman and red-headed, is rather a unique record. It came about over a police dog. The animal was sick, and seemed on its last legs. I was taking the poor beast across the garden to shoot it and end its misery. Mike saw me with the pistol in my hand. He rushed to the dog's rescue. I explained the necessity of my humane action.

" 'I was once as close to death as he is,' pleaded Mike. 'I want to save him.'

"Mike has a wizard's knowledge of herbs. He nursed the dog in his cell for weeks, and cured him entirely. Then I wanted to put our canine policeman back on guard duty, but Mike shook his red head wickedly.

" 'I think that dog's mine now,' he argued stubbornly, with a nasty gleam in his eye. 'If it was left to yourself, he'd be a dead and gone purp. I've had him so long with me in my *tumble-down shack*, I don't think I can face its four walls without him.'

"So Mike owns the dog now."

I met Mike ten years after I'd saved his life. He didn't show his thirty-four years. He looked younger than when I first knew him a decade before. His complexion was a child's, beautiful, tender

white and pink. Give a woman that quality of epidermis, and she'd be a walking beauty advertisement. His eyes bright as stars, eyes of that glorious Irish blue. His hair curled like a skull cap about his well-shaped head, the hair jet-black, tracing back to the Spaniards, shipwrecked on a warm-hearted isle, all of whose wars are merry, songs sad, and colleens winsome. The sons of Saint Iago first endured, then embraced their exile. The daughters of Saint Patrick, with the tear for the sad fate of the Armada, and the smile for its survivors, weaned the soldiers from the peninsula of bull fights to the tight little island of fisticuffs.

I asked Mike if he wanted to be free. His Spanish brows darkened, and his Celtic eyes smoldered. He didn't look Irish at all just then—more of a Don Jose with a dagger *sub rosa* for the wanton Carmen.

"No-o," he faltered. "In here I'm a real somebody, a sort of a Prince of Wales. Outside I'd be lost. And *she's* alive, that worthless wife of mine, and owns my little daughter."

He paused, and again the murderous light flamed in his face. One could readily sense what passed in his thoughts. His fingers closed in a vise-like grip, as if he strangled in hate. Then he shook his head and heaved his shoulders, as who would throw off a demoniac spell. He smiled, and his face grew boyish.

"No, I don't think I want to be out. In here I'm sure of three squares a day, and outside too many fellows already are looking for jobs."

When I first met Mike, I never dreamed nor did he that he would end his days in a prison. Everybody was aware of his violent temper. "As mad as Mike," was a common comparison in his neighborhood. He had little or no education when he came from Ireland, and knew nothing about women at all.

In due time, when he was over twenty, he married—the worst woman a man could pick up. Perhaps she picked him up—but why, only she can explain. When his baby daughter was six months old, he came home from work to find his wife in another man's arms. How that twain escaped with their lives, I'll never tell you. The guilty man must have been a Paavo Nurmi at sprinting, and with prudent forethought removed every brick and other missile from the immediate vicinity.



The scandal got into the newspapers somehow. I ran into Mike on the street, and noticed he wore a black eye. As it was shortly after July 12, I smiled, thinking Mike had suffered in the cause of the Battle of the Boyne.

Then he told me he'd gone up to his mother-in-law's home to see his baby. He only wanted to hug the little bit of humanity, kiss her innocent lips, and have a good old-fashioned heartbroken cry-fest over her and his shattered home. Later on he'd get hold of the child, and sail with her back to his mother in Donegal. He found no opportunity to embrace the baby. His wife's two husky middle-aged brothers pounced on him, taking him unawares; hence the eye that was in mourning.

"But sure, they didn't have it all to themselves. One of them will say his prayers standing up, for I kicked his shins black and blue. The other must be out by this, hunting up a few store teeth."

I asked him to come with me to the park when he had time, and we'd have a long talk. He came. When he was leaving, his coat swung against my arm. I quickly drew the pistol out of his pocket.

"Mike, you're too much of a bricktop to tote that Colt."

He begged for its return, but I wouldn't give it back.

"I won't use it," he promised. "I'm split with hunger to see my little girl, and I haven't a dog's chance unless I threaten them two big brutes with the gun. I give you my word, I won't fire it."

Anyhow he got the Colt back. Next morning I heard Mike had shot his mother-in-law dead. I 'phoned to the jail, and learned that he'd just given himself up. In his cell I learned the facts. He'd gone to see the child; found the house locked up, it being 12 P. M.; climbed in through a window and sneaked upstairs.

His wife and her mother were sleeping together with the baby between them. The brothers were working on the night shift. Poor young Mike gathered his infant against his sore heart, and cried his head off. His grief frightened the little one, and she set up a wail, which awoke the grandmother. The old woman was a veritable fury. She reached over to the bureau, lifted a vase and split Mike's forehead. The blood ran into his eyes, the red got into his brain; he whipped out the pistol and fired at her.

The room filled with smoke, he said. She dropped lifeless beside the bed, the bullet through her heart, and he ran out into the night,

not knowing he'd killed her. He had never borne her a grudge, except such as most men bear their mothers-in-law, and she was the last person on the face of the earth he ever meant to harm.

Mike had no money to fight the case, neither had I. I collected from friends what little I could. His sister mortgaged her farm. A stupid, lazy lawyer was wished on us.

I may live to be very old—if I'm like my Irish grandmother—but I'll never forget the dragging days of that trial that juggernauted our hopes.

The wife sat where everybody could view her, dressed as if going to a circus. Mike remarked in my hearing that she wore enough feathers to trim up an ostrich farm. I was told that even her lover was present. Mike caught her eye several times, and she openly sneered at him. He prayed in his heart that some day she'd bring the baby along with her.

I tasted the bitterest failure of my life. We lost. Mike was condemned to hang by the neck till he was dead.

I had nothing now to offer Mike but religious consolation. He was thankful for that, as he was thankful for everything. His lone wish in life was to see his little girl again before he died. I made a futile effort to kidnap the baby, to bring her to the jail, but only succeeded in making a fool of myself. I casually drove my old Ford up near the home of the wife. I had been told that it was Mrs. Mike's custom to wheel the little one out in a go-cart. Had the child been older, I might have accomplished the cradle robbery, but it's no easy matter for a clown of a man to pick up a very small baby from a carriage in broad daylight, and run off with her in a Ford. Most likely the Ford will refuse to budge in the crucial moment.

Sure enough, there was the lady I sought, still wearing the circus plumes. In fact, the two ladies were there, with the little one in the push-cart. My plan was all outlined in my head. I knew the wife would scream, but, if luck favored me, I'd skid around a corner, and reach the jail before I was caught. No, I didn't fear any jury in that kidnapping case.

I started to follow out my scheme. I stuck the brake on the Ford; put on all the gas, and the roar sounded as if I were going to blow up. I leapt out in "fright," my brows knit anxiously,

But the wife knew me at once. She hurried the carriage right up to the porch, and called. The whole family rushed out—I never dreamed there were so many of them!—while I paused irresolute on the sidewalk. One of the big brothers came swaggering down with shut fists, and him I calmly stared at.

"We're on to your game," he jeered.

"My—my Ford"—I faltered.

"You and your Ford get out of here, or I'll cave in the front of both of you."

He stood aside, and gave his sister her chance, and she took copious advantage of it. Such vituperation! The jig was up. Why bluff any further? Meek enough, I slowly got back to my seat, threw the brake off, and shot away, but as I left, I couldn't resist maliciously blowing the horn at them. They waved their hands, and my last sight of them they were yelping with laughter.

Then I secured the name and number of an Irishman from the same county as Mike, a political "big gun." I tried three times to see that potentate, but he, knowing my mission, politely but firmly refused me admittance. I hung around, and cornered him on the city street. He told me to worry about some fellow more worthy than Mike. But I didn't feel that Mike should die. Life imprisonment would surely be a heavy enough penalty. My rapid Portia speech for mercy was cut short by the politician turning on his flat heel. My Brian Boru complex urged me to kick loose a paving stone, and hit him in the back of the head.

The lawyer did nothing but take our money. Then the villainous wife cut the whole case from the newspapers, and mailed the clippings to the old mother in Ireland, who was bedridden. I got a pitiful letter asking for the truth. Before my reply could reach Donegal, the old mother suffered a paralytic stroke and died.

Oh, the melancholy day I went to the prison, heavy of heart, to find the imported scaffold had arrived!

As I saw the horrible machine sprawling all over the jailyard, my last hope faded away. Mike was doomed. Just a few more weeks, then he and I'd tread out to that instrument of death. As we sat in his cell talking, we could hear the sound of hammers nailing the brutal thing together.

In the background, all during the case, was a black-browed saloon-



keeper, who did a great deal of work in getting moneys for me, but—a miraculous gift in an Irishman!—could hold his tongue. He was a quiet, sharp-eyed fellow whom I paid little heed to.

He dubbed Mike a *Shoneen*, which in Gaelic is no complimentary title, yet he, like the rest of us (the District Attorney included), felt Mike was being too heavily punished.

I saw the wisdom of the saloon-man, when the dear simpering ladies, that are ever with us, began to shower sweet peas and rose-buds into the doomed young man's cell. Had Mike been set free, those ladies most likely would have held their cloaks aside lest he brush their supercilious garments. The adulation went to Mike's head in a disgusting degree. He could talk of nothing but Mrs. this and Miss that, who sent him nosegays.

When I left him now, I felt sadder than ever. Didn't he, couldn't he realize, the poor young fool, that those women were just tossing flowers on his path to the scaffold?

The execution was but little more than a week off when the black-browed saloon-man came to me, and asked me to take a trip with him to a distant city. I went, completely in the dark to his purpose. As we neared the end of our journey, he explained there was a convention of a strong fraternal Irish organization holding forth in that place. He said I should get a chance to speak to the delegates about Mike.

"But," I protested, "I don't belong to the order, so I won't be admitted."

"Leave that to me."

I don't know how he managed it, but I got in. I was seated on the stage—the meeting was in a theatre—with the other talkers of the afternoon.

According to the schedule, there weren't enough speeches to tire an audience, and the last but one was certainly a good preparation for the speaker who'd follow. I never listened to a more draggy, insipid discourse, more badly delivered. What the speech-maker lacked in oratory, he more than made up for "hating" himself. His personality fairly radiated cocksureness. Conceit was in every inflection and posture. The low gabble in the audience proved his listeners resented his presence. His false teeth didn't help him any.

I caught a whisper: "He's got loop-the-loop molars."

"Why doesn't he take 'em out?"

"But then we wouldn't understand him at all."

"So much the better."

Evidently my saloon man had planned well for my entrance; got me a very desirable "spot." He had everything laid out for his "act," as a good booker would do it. He surely took a long chance on my powers as an *extempore* speaker, for even then he gave me no inkling of what I was to do.

A name was called, very different from mine, when the man with the "loop-the-loop" teeth sat down. My saloon keeper, who sat close, whispered in my ear:

"That means you. That other man isn't here. You've got his half-hour. Go to it. Tell about Mike. You're his chaplain. You can certainly beat the sputtering old lad with the false teeth."

I saw my last opportunity. Before me were the finest Irishmen in the Keystone State. Yet—yet I was nervous about the results. To feel too keenly may ruin a speech-maker. If a speaker sheds tears, they should be more or less stage drops. Sincere emotion is killing; and Mike had me by the throat, just as the merciless rope would soon have him. Yet I knew I was so full of the tragedy of Mike that I could have made the sphinx cock an ear to my tale of woe and injustice.

The stage was set with a blossoming orchard. There's where I started—back on the home farm in Donegal. It was all a picture: Mike leaving the old place to make good in the States, while his mother stood under the April blossoms waving him Godspeed. I enlarged on the innocent boy beguiled into an unholy, cursed wedlock.

Then my nervousness about the outcome and my real affection for the lad in the death cell proved my undoing. I found tears, which would soon spoil my voice, running down my cheeks. Fortunately for my broken, tear-choked tones, the acoustics were excellent, or I might not have been heard. My lack of confidence in myself, I discovered later, was my biggest asset, coming as it did right on the heels of the Solomon-Cicero speechifier.

When I could see at all, I noticed big men out front were leaning over their seats not to miss a syllable, and they were weeping with me.

I didn't have time to work up a speech according to the rules of

oratory. Mine surely wasn't very logical, but emotional! you should have heard the sobs of that crowd. Then like an inspiration to me came my abrupt climax:

"Irishmen, Mike is standing in the shadow of the scaffold right now. The shadow's creeping to him very quickly, every minute nearer. In a few days he goes to his death. The last man in our county to hang shall be an Irishman. After this, the electric chair comes in. Always it will be told that the last man to die on that scaffold before it was smashed was a man of Irish blood!"

A scream of rage, of protest, could be heard for a square. One red-eyed man, with a handkerchief balled in his hand, leapt to the footlights, and handed me his checkbook.

"Write any amount you like on that up to five thousand. My signature's good."

"It's too late for money," I said futilely, weakly, for I was burnt out. "We need no money, but some man who's big enough to turn the trick."

I hurried off the stage, followed closely by my saloon friend. There in the wings I ran into the arms of the big politician from Donegal who had refused my overtures. He was white with rage.

"What do you mean," he frothed, "going out there, under an assumed name, and making a hippodrome of yourself and a fool of me? If it wasn't for your cloth, I'd punch in your face."

I was still too rapt from my recent fine frenzy to catch what it was all about. A short, strong arm glided protectingly in front of me, and a crafty black-browed face glared full at the politician.

"If you want to punch anybody's face, try mine," hissed the saloon keeper. "I staged this little opera this afternoon. I knew the chaplain could get through it. He, innocent enough, for I didn't tell him, has shown you up before all those Irish delegates. You've got to get busy now, or you're ruined for life. All your future's pickled, if you don't get life imprisonment for Mike."

"Boys!" he stepped to the footlights, and quieted the crowd by a sweeping gesture. I never dreamed he hid such authority under his somber demeanor. "Here's the man to help Mike. Don't heed his serious face. He's just about making up his mind how to assist our Irish boy in jail. Don't—don't let this afternoon pass without fruit! Don't let our young chaplain waste his appeal for mercy!"



Two days later I met the District Attorney. He told me that the Board of Pardons had called a special meeting.

"It's about Mike," he enlightened me.

"Oh, for God's sake, District Attorney, don't hurt Mike's case by so much as a word, and I'll—I'll—why, some day I'll—"

"You're all right," he said, giving me an encouraging slap on the back that nearly bent me in two. "Don't worry. I'll 'phone you just as soon as the thing is settled."

But before the District Attorney could, the oily voice of our expensive, useless lawyer got me on the wire.

"Well," said he, and one could almost hear him rubbing his velvet palms, "I've done it! I've done it! Mike's not going to hang after all!"

I roared jubilantly, and slammed up the receiver in his face.

I rushed to Mike's cell, carrying with me the bright June sunshine into the darkened corridors.

"Mike," I panted, "you won't hang! You won't! No, you won't! The scaffold's to be sold for kindling wood. It will never be used again."

I stopped for breath, and leaned against the barred door. There was a long pause. My eyes, now accustomed to the gloom, saw Mike's face, grim, terrible, old, hard, lifeless—full of reproach and accusation! He spoke in hollow tones, that sounded as if they came from the sepulchre.

"A lifetime behind bars! Never to see my child, who'll be taught to hate the memory of her father! To go on living with my heart dead! Oh, my God!" His voice rose in a keening wail, as a lost soul might lament. "Oh, my God! why—why didn't you let them hang me?"

Mike was right. I was wrong. I'd just gone and made a fool of myself again. Mike, like Plato and Cato, reasoned well. Why all our teachings about the immortality of the soul, and our fighting away death, even after life cheats and kills us?

"Our birth is but a sleep and a forgetting:  
Heaven lies about us in our infancy;  
Shades of the prison-house begin to close  
Upon the growing boy;  
But he beholds the light and whence it flows."  
He sees it in his joy."

And you saw it in your sorrow, my poor Mike!

Mike was sobbing, not over the dead, but over the living. I'd heard sobs over loving hearts that were still forever, but none of them were ever so bitter as those sobs of Mike over a heart that must live, though broken.

"Mike!" I couldn't bear this strain much longer. "Mike! Murder me! Brain me with that chair!"

It was too much. After my months of worry, my dream-racked nights, my nerve-wrecking days! I slowly sagged down on the hard old cot, no more life in me than in a graven image, too sick to open my eyes. I couldn't see anything now; could only hear those awful sobs. I hear them even now.

My heart was swelling in answer to Mike's till it filled my chest, smothering me. I let my heavy head ease up against the cold wall. The sobs stopped. Mike was towering over me. What was he going to do? Then I heard a quick movement, yet I didn't open my eyes. I dare say I looked as pale as the ghost I felt. Mike paused, and I could hear his labored breath; feel it on my cheek. He moved again.

Then drops of water began to trickle down my face, some of them very cold, others warm and salty. I lifted my lids, and he let the old tincup fall. Then he was blubbering on his knees, kissing my hands and asking me to forgive him, for he knew not what he said.

# PRACTICAL ASCETICAL NOTES FOR PRIESTS

By BISHOP JOHN S. VAUGHAN, D.D.

## The Blessed Sacrament

*"There hath stood One in the midst of you, whom you know not" (John, i. 20).*

Many and tremendous, no doubt, are the surprises that await us, as soon as ever we reach our heavenly home. For, immediately we pass the threshold of death and enter into eternity, the scales will drop from our eyes, and we shall at last begin to see things as they really are. How vastly different to what it is now, will then be our judgment concerning the relative value and importance of different objects! How we shall then wonder at our present blindness and folly! How astonished we shall then be at the absurd and wholly exaggerated interest we took in purely earthly and transitory things, and at our extraordinary apathy and indifference concerning those that are eternal and fundamental!

How startled we shall be, for example, when we are made to realize how immeasurably even one single degree of divine grace surpasses in intrinsic worth all the accumulated treasures and riches of the entire material universe! And how keenly shall we reproach ourselves for our blindness and carelessness in allowing so many and such varied opportunities of increasing our scanty store to be wasted and thrown away through sheer and culpable neglect!

Or, to take a somewhat different illustration, with what speechless amazement and delight shall we, for the first time in our lives, gaze upon the exquisite beauty and dazzling splendor of our guardian-angel, now at last revealed to us in all his celestial loveliness, and how we shall marvel to think that, during all our earthly life, we were followed, and watched over, and protected by so noble and so resplendent a prince of God's Court, without our ever showing him any marked gratitude, without perhaps even so much as adverting to what nevertheless the Church is always telling us of his constant protection and watchful care!

These are but a few specimens of many thousands of similar surprises that await us on our first entrance into the Land of Promise beyond the grave, where all shadows depart, and where all things



are at length made absolutely clear and manifest in God's revealing light. But, if there are many surprises, there is one which I believe will far surpass every other in its intensity, and which will fill us, not only with wonder, but with confusion and humiliation; and that is to realize in some measure how sadly blind and insensible we have been all our lives long to the very highest and sublimest of all God's innumerable gifts to men. I refer to the gift of the Holy Eucharist, the Adorable Sacrament of the Altar.

To understand something of this, let us imagine that the present life is over and passed, and that we have just been admitted into Heaven. With profound admiration, we gaze around. Upon every side we behold myriads upon myriads of blessed spirits that no man can number. We mark how they rise, choir above choir, and tier above tier, as far as eye can reach. Each seems more glorious than the last, according as they approach more nearly to the dread throne of God Himself. There are angels and archangels, there are principalities and powers, there are thrones and dominations, and above all the Cherubim and the Seraphim, in their resplendent beauty and matchless glory, far surpassing anything that it is possible for us to fancy or imagine, and yet more innumerable than the stars of heaven or the sands that are heaped up on the seashore.

Yet, in spite of their inconceivable beauty, we may say that we scarcely notice them, or bestow a thought upon them. Why is this? Because there is One in their midst, who is transcendently greater than them all—One who cannot be named in the same breath, One whose glory and majesty and beauty are literally infinite and incomprehensible, and incomparably beyond that of any creature whatsoever. In fact, God is *infinitely* beautiful, and *infinite beauty cannot be communicated to another*, but belongs to God alone. As soon, therefore, as we catch a glimpse of the eternal and uncreated beauty of the Creator, we shall be so attracted by it, and so absorbed by it, that nothing else will seem worthy of our attention. Once we see God Himself visibly present, it will be as though we saw no other. For, by comparison, all mere creatures sink away into utter insignificance and are, as the Scriptures affirm (Is., xi. 17), just "as though they were not, being counted as nothing." The mightiest kings and emperors are no more than the dust of His feet, for the greatest potentates of earth possess no greatness in His eyes. Even the most

magnificent of the angels and archangels are but the lowly menials and obedient messengers, who wait upon Him to carry out His will. And all their dazzling beauty and glory are but the faint and unworthy reflection of His own infinite beauty and glory, which throws all other into the shade. "Heaven is His throne," says the prophet (Is., lxvi. 1), "and the earth His footstool"; and "of His greatness there is no end." While before Him the entire world, of which we think so much, is "as the least grain of the balance, and as a drop of the morning dew that falleth down upon the earth" (Wis., xi. 23). Such is the poor and utterly inadequate human description that we attempt to give of Him, who sitteth upon the Great White Throne amid a numberless host of blessed spirits, immeasurably more numerous and incalculably more beautiful than the very stars that decorate the skies.

And as we—almost beside ourselves with wonder, and trembling all over with mingled feelings of awe and admiration, of joy and delight—gaze intently upon the unparalleled majesty of His unveiled countenance, what strange emotions will sweep through every fiber of our being as we come, little by little, to realize that He, the self-same Supreme Being on whose infinite splendors even the Cherubim can scarcely gaze, was once the companion of our earthly exile, our hidden though ever-present Lord, and even the spiritual nourishment and divine Food of our souls during all the days of our pilgrimage—yea, that it was He who dwelt beneath the wheaten veils in our tabernacles. That it was no other than that same infinite and uncreated God, mighty and terrible and greatly to be feared, who drew so close to us while we were on earth, who touched us (as it were) with His divine lips and rested on our tongue in Holy Communion, and entered as a most loving guest into the hidden sanctuary of our hearts, and made Himself a home and a dwelling-place there, whenever we offered up Holy Mass, or approached the altar-rails to receive the Bread of Angels. Yet oh! how cold and blind and indifferent we were!

Now that we are in heaven, the mere glimpse of so much glory throws us into a perfect ecstasy, sets our blood on fire, and stirs us to the very depths of our soul. But why, oh why, were we so cold and insensible, when with infinite condescension and burning charity He humbled Himself, and actually came to us under the form of

bread! How could we have remained so lukewarm and distracted! How could we have dared to entertain so divine a Guest with so little reverence and with such scant preparation—and perhaps often with our soul defiled with the dust of earth and besmeared with imperfections and venial stains!

This surely is a mystery of human weakness and folly, and one greatly to be deplored. Yet, alas! it is a most undeniable fact. For one reason or another, we make but little of the personal presence of the Incarnate God in our midst, and scarcely seem to realize the infinite Treasure which we possess so close at hand. "There hath stood One in the midst of you, whom you know not" (John, i. 20).

It is not our faith, but rather our power to realize that is at fault. We know, and have no difficulty in believing, that the small white, consecrated Host holds Heaven itself within its narrow circle. We confess, without a shadow of a doubt, that, as the words of consecration are uttered, the substance of bread ceases to exist, and that in its place we have the very substance of Christ's living Body, both Flesh and Blood, and His human soul with all its properties and faculties as well. But, since the Divinity is ever united to the Humanity, the Divine Substance is also present. Again, since God the Father and God the Holy Ghost are likewise identified with the Divine Nature, there too the Father and the Holy Ghost must be by *circumincession*, there being but one indivisible Divine Substance, and this Substance is common to all the Three Divine Persons. Thus, wherever one Divine Person is substantially present, there likewise must be the other Two.

We gaze with reverence on the consecrated Host or Wine. With the eyes of our body, we see nothing but an appearance—*i. e.*, the appearance of bread and of wine. Our eyes do not deceive us, since the appearances (or the "accidents") of bread and of wine are indeed really there, although the substance has gone. But, impervious to the senses, and as it were hidden beneath the veils of bread and wine, are the ever-blessed Trinity, Father, Son, and Holy Ghost, together with the sacred Humanity of Jesus Christ. They are there "really, truly and substantially," and therefore with all their infinite and indescribable and inconceivable beauty, sanctity, virtue, wisdom, power and majesty. Hence, we may most truly say that Heaven comes down upon earth, and enters into and dwells



in our hearts, whenever we communicate sacramentally! It is a profound truth. We know it. We firmly believe it. Yet we are unmoved, unaffected, cold, and perhaps even distracted. How shall we explain such extraordinary torpor?

If an earthly king were to visit us, we would certainly bestir ourselves and show some emotion; but this is the King of kings! If a glorious angel were suddenly to illuminate our humble chamber with his visible presence and to appear before us, as St. Gabriel appeared to the prophet Daniel, we would most undoubtedly fall prostrate to the ground and render him every homage. Yet, in the Blessed Sacrament, we are visited and even embraced by the dread Creator of both men and angels, and we seem scarcely able to drive away distractions! Indeed "*there hath stood One in the midst of you, whom you know not.*"

Do we, in very truth, bring clearly home to ourselves that He whom we receive is verily God Incarnate? And that, in receiving the Holy Eucharist, we receive Him whose full possession constitutes the essential joy of Heaven, and whose eternal loss is but another name for Hell itself? Are we vividly and intimately conscious that it is He who actually made us, who preserves us moment by moment, to whom we owe everything, and who is infinitely more to us than father or mother, brother or sister, husband or lover can ever be?

That we believe this there is of course no doubt. But how torpid and heavy and dull is our faith! We by no means appreciate our marvelous privilege, nor do we in the least grasp the inconceivable honor that is conferred upon us. We may be compared to men who are asleep or in a swoon, for, were we fully awake, it would be impossible to draw near to so mighty a Being with so little piety, attention and devotion.

What is the explanation of such strange and regrettable conduct? It must surely arise in great measure from the fact that we are such children of sense. If we are to be thoroughly aroused, it seems that we must be addressed through the senses. That which we can see with our own eyes, and can hear with our ears, and feel with our hands, we may indeed appreciate and esteem, but scarcely that which remains concealed, out of sight, and wholly invisible. We are far too carnal-minded easily to relish what is spiritual and supernatural,

however readily we are impressed by what is material and tangible.

This is a fact well recognized by all. It is because of this, that kings and emperors, and the great ones of this world, clothe themselves in ermine and cloth-of-gold, and assume all the outward trappings of royalty and power. Consider how any earthly monarch comports himself. When he appears in public, or travels in state, how careful he is to appeal to all our senses! Long before he actually comes within sight, the air resounds with the blast of a hundred trumpets, the clashing of reverberating cymbals, and the rolling of echoing drums. Then, while our ears are deafened by the shouts and the huzzas of the noisy multitudes, our eyes are caught by the gleaming helmits and the waving plumes of the bodyguard, and by the glistening naked swords of the soldiers. And still the scene grows more and more animated, and the music and the cheers louder and louder, till at last the king himself flashes past in a gorgeous coach, and disappears in the distance in a blaze of martial glory.

In this way, our poor little human minds are impressed with a deep sense of his importance, our imaginations are set on fire, our enthusiasm is stirred, and the truth is certainly borne in upon us that, in the eyes of men at least, a king is no ordinary mortal, but one in an exceptional position, wielding extraordinary power and authority, and not to be easily ignored nor offended with impunity.

It is very much the same, if we seek an audience with a crowned head. Arrangements must be made beforehand: we are ordered to appear in court dress, and have to conform to a special etiquette. Then the very grandeur of the royal palace produces its effect, as well as the guards and attendants that watch over every gate and entrance, and the pomp and ceremony everywhere observable. In a word, an earthly king, *because he is an earthly king*, has to impress his subjects. He is obliged to make a display and to arouse attention, for otherwise who will think much of him?

But the infinite and eternal God, "by whom kings reign, and the princes of the earth exercise their power" (Prov., viii. 15), appeals to nothing external, but trusts entirely to faith alone. It is true that even one single tiny ray of His glory would more than suffice to eclipse all the tinsel glory of earth; yet not even that one tiny ray is suffered to escape from Him. In the Adorable Sacrament, our Lord God most effectually hides every trace of His presence, and

allows nothing whatever to emerge that might suggest the tremendous reality. Faith, and faith alone, is our guide. "Verily, Thou art a hidden God, the God of Israel, the Saviour" (Is., xlv. 15).

We leave for a moment the noisy traffic of the public street, and we enter a church. It may be poor, mean, roughly built; it may lie back in some obscure street, among the squalor and dirt of the most slummy quarter; or perhaps it is a mere log-chapel, roughly put together by unskilled hands in the backwoods of America, or on some lonely missionary station, washed by the waters of the Pacific or the Indian Ocean.

Yet our Divine Lord is also truly there. We enter. We gaze around. We do not indeed actually see the mighty hosts of adoring angels that surround His throne. Our ears are too dull to catch the solemn "Holy! Holy! Holy! Lord God of Sabaoth," resounding from the myriad lips of Cherubim and Seraphim, and breaking, like never-ending waves of golden music, against the steps of His eternal throne. We are, in a word, all unconscious of the light inaccessible, within which He dwells, and heed not the lightnings that play for ever about His sacred Person.

All we notice is the tiny red lamp, swinging before a simple tabernacle door. All that actually meets the eye is, perhaps, an old woman devoutly telling her beads, while all we hear is the monotonous buzzing of the summer flies. Indeed there is nothing, absolutely nothing to startle us; nothing to arrest our attention; nothing either to excite our wonder or to stimulate our admiration; nothing but pure faith.

When Moses ventured near the burning bush, he was greatly startled by the sound of a strange voice, crying out: "Approach not hither; put off the shoes from thy feet, for the spot upon which thou standest is holy ground" (Exod., iii. 5). But here no heavenly voice is raised to upbraid us, even if we laugh and talk and forget ourselves in the presence of our Sacramental Lord. No. Here we find ourselves in the region of pure faith. Our corporal eyes cannot serve us or penetrate the mystery. If we are to be duly impressed—if we are to be filled with burning sentiments of wonder, humility, contrition, hope, confidence, and above all of love—we must open wide the eyes of our soul, and arouse our sleeping faith, for in that way alone shall we learn that we are indeed standing



on holy ground, and at the very feet of the world's Redeemer, our Judge to come, and (if saved) "our eternal Reward exceeding great"—yes, before Him, mighty and terrible, at whose glance the mountains melt like wax, the wicked flee away, and hell trembles to its very center.

"Indeed the Lord is in this place, and I knew it not" (Gen., xxviii. 16). Alas! how little conscious we are of the most marvelous gifts of God! Who will help us to shake off this lamentable drowsiness, and teach us to open our eyes to a fuller appreciation of so great and so glorious a truth? Let us make some attempt, at all events, to conquer our weakness, to triumph over the restrictions of mere sense, and to see things as they really are.

Persons sometimes ask what they must do in order to dispose themselves to receive the Blessed Sacrament worthily, and how they are to throw themselves into a fitting state of mind. Our answer is: All you need do is to realize as vividly as possible, *first*, who God is, and *then* to bear in mind that Jesus Christ, whom you receive, is as truly the eternal and uncreated God as He is truly man. Put before you His infinite majesty and all His divine perfections. Do this: do it thoroughly, and if you succeed in this, rest assured that this of itself will be enough to arrest all wandering thoughts, rivet attention, excite profound reverence, inspire the utmost confidence, call forth sentiments of humility, and set the heart on fire with flames of the most passionate and ardent love.

*Quod non capis, quod non vides,  
Animosa firmat fides,  
Præter rerum ordinem.  
Sub diversis speciebus,  
Signis tantum, et non rebus,  
Latent res eximiae.  
Caro cibus, sanguis potus,  
Manet tamen Christus totus  
Sub utraque specie.*

## LITURGICAL NOTES

By THE BENEDICTINE MONKS OF BUCKFAST ABBEY

### Sacred Ceremonies

#### I.

Experience shows that man is naturally inclined towards religion in the sense that all men are conscious of at least a vague sentiment of awe and fear of an unseen Being whom they instinctively feel bound to honor as best they may. All men have an idea of a Supreme Being, for His existence, and even some of His attributes, may be known by a right use of our spiritual faculties. The text of St. Paul in his Epistle to the Romans leaves no room for doubt; for if the punishment of the wise men of the ancient world was a severe one, they brought it upon themselves by their wilful blindness: "for the invisible things of Him (God), from the creation of the world, are clearly seen, being understood by the things that are made; His eternal power also, and divinity: so that they are inexcusable" (Rom., i. 20). In more recent times, the Council of the Vatican has issued a dogmatic definition stating that it is possible for human reason, even apart from a direct revelation, to know the existence of the one and true God.

But knowledge of the true God can never be purely speculative: once we know God, we also realize our dependence on Him, our obligations to Him, for He is the Creator who has called us out of the night of nothingness into the bright sunshine of life. Hence in the same chapter, St. Paul goes on to say that the philosophers became slaves of their passions, as a punishment for their conduct, "because that, when they knew God, they have not glorified Him as God, or given thanks." In other words, they refused to practise the virtue of religion.

Religion may be considered *subjectively*, that is, as it is in our soul: it is thus a moral virtue, coming under the heading of justice, and prompting us to perform those external and internal acts by which we acknowledge the sovereignty of God and our dependence on Him. *Objectively*, it is those acts by which we strive to honor God. Hence religion is not a purely spiritual thing—a mental atti-

tude before the Majesty of God, or a set of exclusively interior and spiritual acts. Just as we manifest the emotions of our souls by outward gestures or words, so does religion tend to external expression, perceptible to our bodily senses, by using material objects or symbols.

The Catholic religion is the one true, complete, divine religion—one that was not devised by man, but was instituted by the divine Founder of the Church. It is inconceivable that such a religion should be found wanting in those external manifestations of what one may call the religious sense, which are found in all religions, and which were so conspicuous a feature of the religion of the Old Dispensation. We may rightly apply to religion what St. Paul says of the faith generally: "With the heart we believe unto justice, but with the mouth confession is made unto salvation" (Rom., x. 10).

Puritanism is not only wrong theologically, it is so psychologically too. The oft-quoted text of John, iv. 24, is no condemnation of the pomp and circumstance of Catholic Liturgy. True, "God is a Spirit; and they that adore him, must adore him in spirit and in truth." God is a spirit, but man is not. Now our worship of God must be human and such as will help man to render homage to his Creator. Soul and body, spirit and senses, must be brought into touch with God. That which Christ condemns is a mere external, soulless formalism: not those outward demonstrations which spring from, express, and intensify the sentiments and convictions of the soul.

We worship God, not because we thereby hope or attempt to add one jot or tittle to either His glory or His happiness. We are fully aware that He is an infinite Being, immeasurably above and beyond us, so that the sinner cannot hurt Him, or take from His honor, nor the Saint make any positive addition to the sum total of the perfections of One who is the All-Holy. Divine worship is really, and ultimately, self-interest in the best sense of the word: the glory of God which we must procure is nothing else, in the end, than our own true happiness. God claims our reverence, love and service, because we are His property and utterly depend on Him. But by our self-surrender we fit ourselves for a real intercourse with God, and thus we secure our well-being both now and hereafter. Hence the saying of St. Augustine that *inde fit homo beatus unde fit bonus*.



External worship is no hindrance, but rather a help, to worship in spirit and in truth. The human soul cannot be insulated from its senses, nor can it thrive in the rarefied atmosphere of mere abstractions. In every department of human life we see a constant use of what may be described as symbols and ceremonies. Why should religion alone discard the immense advantages to be reaped from symbolical acts and objects?

## II

The supreme act of religion, the most perfect act of worship ever accomplished on earth, was our Lord's self-oblation to His heavenly Father. But the death of the Son of God upon the blood-stained altar of Calvary was only the external, final, and most perfect expression of a sacrifice which was begun, and in a manner consummated, at the very first instant of His life in time. Jesus Christ is Priest and Victim from the first moment of the Incarnation: "Ingrediens mundum dicit: Hostiam et oblationem noluisti; corpus autem aptasti mihi . . . Tunc dixi: Ecce venio; in capite libri scriptum est de me: Ut faciam, Deus, voluntatem tuam" (Heb. x, 5, 7). Sacrifice consists essentially in self-surrender to God: this is most perfectly expressed and shown forth in the surrender of life. Hence the bloody Liturgy of the Cross is the outward symbol of the submission of our Lord's will to that of His Father, and the great cry: *Pater, in manus tuas commendo spiritum meum*, is its joyful *Ite Missa est*.

In the Sacrifice of Calvary we have the double element of true worship—to wit, interior acts and dispositions, translated, as it were, into visible and sensible actions and symbols. As a matter of fact, our Lord made a constant use of external objects and symbols whenever He performed His miracles, even when He bestowed purely spiritual favors. Thus, He anointed the eyes of the man born blind, He touched the leper, He laid His hand upon a sick woman, and so forth. When He gave His Apostles power to forgive sin, He accompanied a purely spiritual act with an outward one, for He breathed upon them. In all these examples, which might easily be multiplied, we see both the origin and the justification of the ceremonial of Holy Church.

It seems only natural to suppose that, after the departure of their

Lord, the Apostles went on performing the Eucharistic sacrifice in the same manner in which they had witnessed Him offer it on the eve of His Passion. How could they change, or alter, anything in that august, yet so utterly simple rite? The same must be true of other ceremonies. There are rites and observances so ancient that their authors are unknown. The institution of these ceremonies has been attributed to the Apostles themselves as far back as the days of St. Basil, who stated expressly that, when the authorship of a rite or symbol cannot be traced, the said rite must be attributed to Apostolic authority.

We find an elaborate ceremonial in full vigor as far back as the annals of the Church can take us. St. Jerome speaks of sacred ceremonies as of things familiar to all, when he relates of Nepotian that "in omnes cæremonias pia sollicitudo disposita non minus, non majus negligebat officium." St. Augustine even affirms the absolute necessity of some outward observances, whenever men band themselves together for some common religious observance, even if the religion be a false one: "in nullum autem nomen religionis, seu verum, seu falsum, coagulari homines possunt, nisi aliquo signaculorum, vel sacramentorum visibilium consortio colligentur" (*Contra Faustin.*, xix, 11). It is a fact that the earliest writers, and the Fathers generally, use the word "sacrament" whenever they speak of the sacred rites of the Church, even other than those seven channels of grace which we call in technical language "the Sacraments." For instance, St. Ambrose calls incense the sacrament of divine power—*divinæ sacramentum potestatis* (*In Luc.*, ii, 44. Cfr. Leclercq in *Diction. d'Archéologie chrét. et de Liturgie*, s. v. *Cérémonies*).

A study of the Rule of St. Benedict reveals an established and detailed ceremonial: much importance is attached to exactness in carrying out all the details of divine worship, and nothing whatsoever may be preferred to the work of God. Should it happen that the brethren work at a distance from the monastery, so as to make it impossible for them to take part in the offices of the Church, they must not omit their wonted task of prayer and praise. Let them perform it where they labor, says the holy Founder, and on bended knees.

St. Gregory the Great may be said to have codified the liturgical

prayers and observances of the Church, but there was no narrow-mindedness or exclusiveness in his scheme. He was willing to learn from others and to adopt whatever seemed most appropriate, wherever he might find it. Hence his broadminded answer to St. Augustine of Canterbury (*Ep.* lxiv), when he tells him to adopt any rites that he may have found at Rome, or in Gaul, or in any other Church, should such rites appear to him to give greater glory to God (*quod plus omnipotenti Deo possit placere sollicite eligas*).

Less latitude is allowed in our own days, or rather there is none at all for individuals within the Church. Whatsoever concerns the rites and ceremonies of the Latin Church is under the direct and sole control of a special body of Liturgists, namely, the Sacred Congregation of Rites: *Congregatio Sacrorum Rituum jus habet videndi et statuendi ea omnia quæ sacros ritus et cæremonias Ecclesiæ Latinæ proxime spectant* (Canon 253).

### III

The origin of the word ceremony is somewhat obscure. We have seen above that the Fathers and other early ecclesiastical writers use the word "sacrament," where we should make use of the word "ceremony." But they and we mean the same thing. The word is found in the Latin Classics, but is diversely interpreted; however, in all of them its application is reserved exclusively to religious observances. St. Thomas writes thus on the subject: "Man is directed to God not only by the interior acts of the mind . . . but also by certain external works, whereby man makes profession of his subjection to God: and it is these works that are said to belong to the divine worship. This worship is called *ceremony* (*cæremonia*)—the *munia*, i. e. gifts, of Ceres (who was the goddess of fruits), as some say: or because, as Maximus Valerius states, the word *ceremony* was introduced among the Latins to signify the divine worship, being derived from a town near Rome called Cære since, when Rome was taken by the Gauls, the sacred chattels of the Romans were taken thither and most carefully preserved" (I-II, Q. 99, a.3).

The Sacraments of the Catholic Church are not purely external acts: they are symbols to which correspond a spiritual significance and reality. Baptism, according to the divine command, is an



external ceremony, namely, a pouring of water over the catechumen whilst certain words are pronounced. But we know that these things are the outward veil, as it were, covering an unseen, divine reality. With due proportion, the same may be said of the ceremonies of the Church. They are always acts inspired by the virtue of religion, and tend, by their very nature, to bring about the most wonderful thing in heaven and on earth, that is, a union of the souls of men with God.

The Council of Trent makes it quite clear that the purpose of the ceremonies of the Church is a supernatural one. They are instituted in order to surround the chief act of worship, the Eucharistic Sacrifice, with such dignity and decorum as to impress the assistants with a sense of their awful sacredness: "Cumque natura humana ea sit ut non facile queat sine adminiculis exterioribus ad rerum divinarum meditationem sustolli, propterea pia Mater Ecclesia ritus quosdam . . . instituit, Cæremonias item adhibuit, ut mysticas benedictiones, lumina, thymiamata, vestes, aliaque id genus multa, ex Apostolica disciplina et traditione, quo et majestas tanti sacrificii commendaretur, et mentes fidelium per hæc visibilia religionis et pietatis signa ad rerum altissimarum . . . contemplationem excitarentur" (Sessio xxii, cap. 5).

These weighty words of the Council should inspire us priests with great reverence for those wonderful and mysterious rites and ceremonies of which we are the daily actors. We are under a most strict obligation of observing the sacred ceremonies and rubrics of the Church: consequently, it is likewise our duty to know and study them. It was not for nothing that on our ordination day the bishop warned us not to attempt to say Mass unless we had first learned from some experienced priest how to perform the sacred rites in a becoming manner.

The *Rubrics* of our liturgical books embody the will and intention of the Church in respect of the sacred ceremonies. The word is of Roman origin: a *rubrica* was really the title, or heading, of the text of a law, or the summary of a law, written in red letters, so as to catch the eye more readily. In course of time the word *rubrica* came to designate the entire code. The instructions which are to guide us in the recitation of the Office and other liturgical functions are generally printed in red type for the very same reason

which inspired the Romans to use colored characters for the headings of their laws.

It is no easy matter to lay down a general principle with regard to the binding force of each particular rubric: suffice it to say that all rubrics demand our unquestioned obedience. However, not all bind the conscience *sub gravi*. Where the substance of the act (such as a Sacrament) is not affected, the non-observance of a rubric is generally not gravely culpable, and may be altogether without sin—for instance, if on account of age or infirmity a priest is not able to genuflect as prescribed by the rubrics. Casuists have much to say about *rubricæ præceptivæ* and *rubricæ directivæ*, but, as Gavantus rightly remarks, no one has yet satisfactorily shown which rubrics are preceptive and which directive. As for the will and intention of the Church, they are made abundantly clear in the Decree of Urban VIII, which is printed in every Missal: “Mandat Sacra Congregatio in omnibus et per omnia servari rubricas Missalis Romani, non obstante quocumque prætextu et contraria consuetudine, quam abusum esse declarat.”

What is said of the rubrics of the Mass must likewise apply to those for the administration of the Sacraments and for the recitation of the Office. It is scarcely credible that a Church which is so precise and definite in her teaching would have been vague in practical matters, and would have opened the door wide to all manner of abuses. In fact, whenever anything is left to the free choice of the priest, the rubric invariably says: *pro opportunitate temporis*, or *ad libitum sacerdotis*. Let the priest, in the discharge of his sacred functions, act as one who is conscious of his position as mediator between God and mankind. He is not performing a mere personal act of devotion, but acts and speaks in the name of the Church. For this cause he must act and speak, not according to his own likes or dislikes, but according as he is bidden by the Church.

(To be Continued)

## PEACE IN INDUSTRY

By DONALD A. MACLEAN, M.A., S.T.L., PH.D.

### III. The State and Industrial Peace

As the question which agitates the world today is not one of persons or politics but a social question, it is impossible for any modern government to endure, no matter what be its form, if it does not give to social questions the first place in its considerations. More and more as the years go by, the questions that will occupy the minds of men, and particularly the intellects of our statesmen, will be chiefly questions of economics, of wages, of labor, and of industry. All recognize nowadays that the state authorities can no longer maintain a passive attitude towards the struggles and differences that have arisen between laborers and employers. The principle has been laid down by Pope Leo XIII that, "whenever the general interests of any particular class suffers or is threatened with evils which can in no other way be met, the public authority must step in to meet them." Experience has shown the powerlessness of labor, even though organized, to secure of itself its rights to just wages and humane conditions of employment. As it is the State's duty "to consult for the common good," and particularly to protect from violation the sacred natural rights of its members, it is thus clearly the State's duty to take a hand in abolishing the industrial strife which is proving so disastrous to society. The public administration is under an obligation, not merely of charity, but of strict justice, to provide for the welfare of the laboring classes. In fact, it has a twofold duty in this regard. For it is largely because the State has failed in its duty towards the working classes that so many workers are subjected to injustices which call for concerted resistance to vindicate their claims to justice. The modern system of capitalism has arisen mainly from the disregarding of the sacred rights of laborers to a reasonable family wage under our present industrial system. It continues its work by the warfare of unrestricted competition under a state policy which guarantees to the employer the inviolability of his private property, while it permits him to exploit the necessities of the majority of the indus-



trial laborers by forcing them to consent to a wage that is often far below the just minimum demanded by the natural law. In failing to defend the laborer's natural right of access to the sources of supply on reasonable terms, the State has manifestly neglected one of its grave duties, and is therefore largely responsible for industrial disturbances resulting therefrom. For as Leo XIII has said: "When the work-people have recourse to strikes, it is frequently because the hours of labor are too long or the work too hard or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures. . . . The laws should be beforehand and prevent these troubles from arising; they should lend their influence and authority to the removal in good times of the causes which lead to conflicts between masters and those they employ."

While the State can do much to reduce industrial strife by the establishment of boards of investigation, conciliation and arbitration for the adjustment of differences, particularly if the acceptance of the decisions rendered be left to the good will of the parties involved, yet such legislation alone can never bring about a permanent settlement of the industrial struggle. No matter how successful legislative measures based on arbitration, conciliation, or investigation may be in effecting a temporary settlement of industrial differences, they fail to touch the real heart of the problem, although they may be good and necessary in themselves under present conditions (like the Workmen's Compensation Act, old age and unemployment insurance, and the other forms of social legislation). And, as was stated at the outset, for the remedy to prove permanently effective, no mere surface measures will suffice. We must strike boldly at the very root of the economic struggle. Not only the present injustices but their very causes must be removed.

Proposals for the reform of social and industrial conditions are important in proportion to the extent of the evils which they are designed to remove, and are desirable in proportion to their probable efficacy. Statistics show that the wage problem has been the source of over fifty per cent. of the strikes that have occurred in America. And, as it is the duty of the State to remove by wise legislation the causes of strikes as well as to protect the sacred rights of workers to a living wage, so the State has not only the moral right but the

moral duty to enact minimum wage laws, whenever any important group of laborers are receiving less than living wages. Experience has shown that the restoration of economic injustice where it is violated depends largely upon the power of the law and organization. Whether it be considered from the viewpoint of economics, morals, or politics, the principle of minimum wage legislation is impregnable. Experience in Australia, New Zealand, Great Britain, and other European countries has shown that such laws are beneficial, not only to a very large portion of the laboring classes, but to society as well. It is clearly then the duty of our governments—Federal and State—to enact such legislation, as also laws regulating the hours of labor and conditions of employment.

But, while States have an obligation to enact such legislation to safeguard the natural rights of the laboring masses of the people and to promote social welfare, they must not forget that there devolves also on the representatives of our country—our State and Federal representatives—a more sacred and urgent obligation in justice to see that justice is done to all civil servants, and especially that such employees as postal clerks, policemen and firemen, while denied the natural right to strike, to organize, or even to bargain collectively, be not deprived of their natural right to a living wage. No government can relieve itself of this grave duty by endeavoring to throw the responsibility for the starvation wages sometimes paid in government service on Civil Service Commissions (because these, after all, are but the instruments of the government itself, and for their actions our civic, State and Federal Governments must ultimately bear the moral responsibility). This same obligation of wage justice, reasonable hours of labor, etc., holds true with regard to governmental and civic construction works, whether done directly or through contracts.

In supporting as a measure of social justice a resolution calling for the embodiment of a fair wage clause and scale in all construction contracts let by the Catholic School Commission of the city of Montreal, Hon. Eugene Lafontaine, Chief Justice of Quebec, speaking in his capacity of President of the School Commission of Montreal, has well stated their responsibility and duty to society, as well as to those engaged in civic constructions. In part he said: "We must protect the workers, the wives and families of the work-

ers. All are agreed on the necessity for the workingman to have a reasonable salary that will permit him to live and fulfill his obligations towards those dependent on him. Who is to determine what that reasonable salary shall be? It is impossible for the contractor—or for some of the contractors at least—for personal interest clouds their judgment.

“We must avoid possible exploitation. Exploitation leads to irritation, and irritation to strikes, and strikes are bad for all society.”

Yet, however far such action by civic bodies and laws providing for a minimum wage, reasonable hours of labor, conditions of employment, social insurance, etc., may go towards solving the industrial problem by removing the ostensible causes of most of the industrial strife, such legislation of itself is bound ultimately to fall short of being an adequate remedy. Any scheme which fails to bridge the chasm of divergent interests separating the capitalists from the laboring classes, or which ignores the teachings of religion, must necessarily prove defective.

As a means of preventing industrial unrest and industrial disputes during the war, the Whitley Report issued by a Parliamentary Committee of Great Britain, recommended that labor be given a greater share in industrial management. Profit-sharing is but another step forward. Carried out under proper conditions, these two measures contribute much towards securing to labor a deeper interest in the processes of production and distribution, besides removing many of the causes of labor troubles. But ultimately most of the workers must become not merely wage-earners, but owners of the instruments of production. Any other system will always contain and develop the germs of social discontent and social disorder.

Some considerable time will necessarily be required to effect such a reorganization of our industrial society. In the meantime the duty of the State in this matter is clear. It should by the general laws of the country lend every possible assistance to the attainment of this end. In the words of Leo XIII: “The law should favor ownership, and its policy should be to induce as many as possible to become owners.” Every legal encouragement should also be given to the formation of industrial unions and to the operation and exten-



sion of the principle of collective bargaining between employer and employees, as also for the submission of disputes to voluntary conciliation and arbitration tribunals. In this way the interest of both parties to the trade agreement will be regulated more in accordance with the dictates of justice and the danger of disrupting the peace of society and industry considerably lessened.

## SOME LETTERS AND COMMENTS. VII.

By FRANCIS A. ERNEST

Some years before the Canon Lahitton controversy concerning the priestly "vocation" reached its Roman climax, my reverend uncle had been impressing or tried to impress on me his own conviction that unnumbered sacerdotal and religious vocations were going to waste for the want of proper nursing. He maintained that, if both the number and the quality of the candidates for clerical and religious life are inadequate and short of the present needs of the Church, nothing else is so much responsible for this sad condition as the indifference and inferiority of the priests and of religious themselves. He admitted and regretted that there are other obvious factors and conditions that hinder the developing and maturing of vocations, but all these he considered to be of minor importance as compared with the failure of the priesthood to nurse promising candidates for their ranks and for the religious orders. For this reason the following letters have proved intensely interesting to me and also quite informing.

My dear Mac: Congratulations! You deserve them. The decision of Pius X fully justifies you and your stand with regard to the matter of vocations, which we have discussed so often at considerable length and with much feeling. As you know I accepted your view of the matter long ago. Your argumentation, supported by your experiences and your practical demonstrations, came to look unanswerable to me. Your success in dealing with "vocations" convinced me of the correctness of your vocation-theory, which now turns out to be exactly that of Canon Lahitton. Without feeling absolutely sure of yourself, you could never have had the courage to stand lonely and firm under the criticisms and sarcasms of those who were disagreeing with you so vehemently and so long. Really, I believe that a sense of personal neglect and guilt increased the bitterness of their stand against you.

That good old French Canon must have felt very sure of himself and of his doctrine in the matter of vocations. He was not afraid to go with his many and violent critics to a Court where an unfavorable verdict tests all the faith and all the humility and all the virtue

that one may have acquired in years of patient learning and fighting. However, that Court is fair, and one that is sure of being in the right may look up to it with untrembling confidence. It seems strange now, after the question has been definitely settled, that there should have been any doubt or disagreement among men that knew their theology and had some practical experience in dealing with vocations.

This decision is most timely, because it simplifies what may be called the technique of finding and developing vocations. Everybody knows that we have been suffering from a lamentable dearth of vocations. The cry for more men, and especially for more women, to work in the vineyard of the Lord comes from all sides. Dioceses are shorthanded. Young men are accepted and ordained that ought to be rejected, and that would be rejected if there were better candidates available. Religious communities are clamoring for more vocations. The teaching Sisterhoods are greatly distressed by a woefully insufficient supply of new members. Parochial schools here and there have to fill in vacancies with lay teachers. The ranks of the teachers have to be filled out in some way, and this is the only possible expedient for the present. New schools have to be built and are being built, and every effort is made to staff them somehow with religious teachers. Religious teachers are wanted, because they get a salary that even the poorer parishes can afford. They are also demanded because the people want them. They have a confidence in the Sisters that they do not have in teachers who are not wearing a habit consecrated by religion. There is something in the mere presence and sight of a habit. This confidence and this feeling are usually justified by the religious influence of the Sisters. Besides the economic and psychological and religious reasons, there are other reasons for this demand. Unfortunately young Sisters are sometimes sent into the schoolroom ill-prepared religiously and scholastically and also physically for the exactions of teaching. Young applicants are taken into the community because they swell the number of teachers, though they lack all the qualifications for effective teaching. This, of course, is common enough also outside of the religious Sisterhoods. It is a great pity, but it also is a very sad fact. I have been asked by religious communities, by their superiors and by individual Sisters, to impress upon our



young candidates for the priesthood the importance of cultivating vocations for the religious Sisterhoods. They seem to believe that, when all is said about the scarcity of vocations and the causes of this scarcity, the solution of the whole problem rests with the priests. I always assure them that, as far as we professors at the seminary are concerned, our clerical graduates are not left in ignorance as to what they can do and what they must do, if they wish to do what our Lord and His Church expect them to do.

Of course, I know very well what many parish priests say, and I also know what they are doing and what most of them are not doing. They have many excuses and alibis. They say that the present-day social and commercial conditions are unfavorable to the growth of vocations. Vocations cannot be bred like potatoes. This is their stock excuse. How many of them have made a decent attempt to develop vocations among their young people? Your neighbors know better. They do not ask what they can do, nor do they make futile excuses in your presence, but I have been asked ever so often by visitors here and by others whom I have met in many places: "What can we do? Is not a vocation something divinely given? What can the best priest do if the little voice in young hearts is silenced by the love of money and of pleasure and of the world in general? Priests can at best nurse a vocation when it comes to their attention, and when boys and girls show some signs of a real vocation." I have told ever so many of them that they can do a great deal more than they have been doing; that they must not wait until candidates offer themselves; that they must be ever on the watch for signs of fitness, and seek out likely boys and girls and encourage and invite them to try out their possible vocation.

Have you, my dear Mac, been carrying out a waiting policy? I know that you have boldly suggested it to young women that seemed fit for the religious life to give serious consideration to the invitation of the Lord. You have instructed them in the essentials of the religious life. You have given them a fair statement as to what they could expect from the religious life and what they would find in it, if they lived it properly. You have told them of its charms and beauties, of its great happiness and real independence, and also of its hardships. How does your past policy look to you now in the lights of its results? Have you had a fair success with it? I

know that you have had your disappointments, but I also know that you have had delightful surprises and very great satisfactions. How many have you succeeded in winning for the Lord and His work? I know that several convents are very grateful to you, and are praying for you and your work. How many boys have you prepared for the seminary and for religious houses? I remember your telling me that you have had several particularly bitter and disenchanting experiences with boys whom you tried to help, and who looked promising to you and then failed to come up to your expectations. The splendid successes, however, have more than made up for these failures, some of which were more apparent than real failures, because they became in the end excellent professional men and equally excellent Catholics and probable leaders among the laity. As I have never been a pastor, I have never had an opportunity for dealing with such practical parochial problems, but I am grateful to you for what I have learnt from you through correspondence and conversation. You have always had the correct and practical idea of vocation and of its treatment. You have given the matter much painstaking thought, and you have tested it all out by personal observation and experience.

Now a request. Will you please give me your experiences and the convictions begotten of them, and write them out in the form of a little treatise for my use in the classroom and for my dealings with the professors and for the personal direction of students? I want to impress upon these coming priests what they can do and how much they can do for this cause. I am convinced now that it all or almost all depends upon a really holy and zealous priesthood whether we shall have enough vocations and the best kind of men and of women for the Lord's work, or whether the Church will suffer seriously in the years to come—the Church at home and abroad in the missions—because of the lack of competent and holy workers. I could make out a fairly strong case, I think, from what I have learnt in my dealings with you, but my case will be ever so much stronger if I get your own statement of your practices and experiences and findings to support my teachings and my admonitions.

The next letter I found with a typewritten statement from my uncle. It seems that he had the paper which he made out at his friend's request typewritten by somebody, because the statement attached to the professor's answer is not the original, but a carbon copy. It is easy to see why he kept a carbon copy of his little treatise. My uncle did not often use a typewriter himself, except for writing his announcements and notices and perhaps occasionally for a circular letter to his parishioners. Such letters he sent out from time to time, and he always had them printed in first-class style. These letters he wrote on the typewriter in order to make the work for the printer easier, but his personal correspondence was, as far as I know, mostly in his own handwriting.

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My dear Rev. friend: To make the *rationale* of my policy and of my practice with regard to vocations quite intelligible for you and more convincing for your hearers I must first give you some autobiographical data with which you are not familiar, though you have known me since our theology days and are quite familiar with my life since then, because I have had no secrets from you.

There were five boys in our family and three girls. Our parents were poor people who eked out a scanty living for themselves and for us on a little farm. We were brought up with almost puritanical strictness, and never knew much and saw less of the large world beyond our small circle. This kind of bringing up had much very practical good in it, and it was a protection to us all and particularly to me against many dangers in the new world to which I was to be introduced at an early age; but it had its defects, too, and I had to learn much and also to unlearn a few things. We went to the village school which was under Church management and visited regularly by the pastor. All of us boys learnt to serve at the Altar, and our parents saw to it that in winter no less than in summer one or two of us, who were not needed for work at home, went to Mass, though it was a good forty minutes' walk to the country church. Our parents were particularly solicitous that the pastor should never be without a server at Mass, as long as one of us could be there to take the place of the appointed server, who would sometimes, for one reason or another, miss his turn. In the course of



time the pastor told my father that one of us boys should study for the priesthood. He made no selection at the time, having seemingly no preferences for any one of us in particular. He had, so far as I am able to guess at his motive, a vague notion that in so religious a family there should be at least one vocation among five boys. The matter was hanging fire for a long time, because my father pleaded poverty and did not believe that any one of us had the necessary qualifications. He was ambitious enough for us children, but he saw no "pass" over the serious and to him insurmountable-looking obstacle of poverty. The pastor's insistence finally prevailed, and I was selected without being consulted about my preferences or feelings in the matter. In due time I was placed in a day school and exposed to all the dangers of the free life of the town. Though everybody took it for granted that I was studying with my eyes fixed on the priesthood, yet personally I was passive whilst I saw and learnt much that helped me neither religiously nor in any other way. I learnt what I had to learn under classroom pressure, but outside of this I did little studying. Though I never came to know who spoke the determining word in my selection, I see now how the pastor had been subjecting me to certain mental tests, and how he kept his eyes on me generally. Nevertheless, I must have proved a considerable disappointment to him, because for several years I was a very unpromising student. One time, I think, he quite despaired of me and of my future. He never did anything for me financially, though I depended much on outside help. I had to taste all the humiliations of poverty, and this, as I see it now, saved me when I seemed to be on the verge of an educational shipwreck. I can now see the leading and protecting hand of God through all those trying years. In spite of my laziness and want of coöperation with God's grace and with the opportunities that were given to me, God's mercy gave me chance after chance. At last it seemed the natural and proper thing for me to go on to the priesthood, though I had no overpowering feeling of being fit for it or called. To make a very humiliating story short, I was called to Holy Orders and my longstanding indifference gradually transformed itself into an intense desire for the priesthood. One of my professors had, more by example than by teaching, given me an ideal of the priesthood and stimulated me to read much in a spir-

itual way, especially the lives of great priests, canonized and non-canonized. After my ordination an exemplary pastor, again more by example than by instruction or cold admonition, continued the training which I had received in the seminary, and I became convinced that the bishop's call—at the recommendation of the hopeful seminary faculty—was really God's call and that I was on the right way.

On this bit of experience with myself I have built up my own vocation-theory for dealing with likely candidates for the priesthood and the religious life. I have corrected and amplified my theory by much reading in the available literature on this subject. All this has convinced me that much of the current talk and opinion about vocations is uncritical and sentimental and unsafe for dealing with potential vocations in a practical way. In the following summary I will submit my convictions and feelings to your own critical appraisal and restatement.

(1) Some vocations are the outcome or effect of an intimate personal feeling. Boys and girls get the vocation-impulse themselves, without any suggestion from others. How the feeling and the religious attraction are generated in every case is hard to tell. Probably it is the immediate action of the Divine Spirit.

(2) Some are manifestly influenced by their surroundings and get the notion of vocation from a kind of religious hero-worship. They would like to be like some priest or religious teacher whom they admire very much, and to whom they owe much in an educational and religious way. Such a vocation may be true or merely apparent, and may be found, on trial, to have been false. It was sentimental perhaps from the beginning. Naturally, such apparent vocations—or *Scheinberufe*—result in bitter disappointments and often indispose priests to make further efforts in this line. Like others, I have had some quite unpleasant and costly experiences with such cases, but mindful of my own case I determined at the very beginning of my activity in this line never to allow failures to discourage me. And I never deceive myself by putting too much hope or faith in obvious external signs.

(3) There must be many that have a potential vocation. They have all the necessary talents and other qualifications for the priesthood or religious life, though they have no feeling, and certainly no

desire for a consecrated life. If circumstances are favorable, they will often develop into first-class "vocations." There is usually only one way for finding out—by giving the young folk a chance and testing them out. Without a doubt many vocations are lost through our fault. And we will have to answer, each one of us according to our individual opportunities, for these neglected and lost vocations. There are some practical questions that have been troubling me, and which I will submit to you, a trained theologian, for solution later on when I can discuss them with you orally.

(4) During my pastorate here, in the course of nearly twenty years, I have sent or directed to various convents a total of twenty-six girls, twenty-four of whom persevered. Seven boys have become secular priests and four have become ordained members of religious orders. Two have joined teaching brotherhoods, and two others have become lay-brothers. Seven more boys are on the way now, and are likely to get their "call" to the secular or regular priesthood within the next eight years. My more intimate experiences with these finer fruits of my pastoral efforts here I shall give you some other time. I have acquired a sort of instinctive feeling for vocations, but always I carefully and critically appraise a boy's talents and conduct—his *indoles*—and I make a daily *Memento* for light and guidance from above. Poverty is never a bar with me. There are always good people in my parish and outside of it willing to help me quietly in financing a promising boy's studies in spite of our occasional failures. And God has blessed them signally for this help.

(To be Continued)



# DEVOTIONAL STUDIES OF THE SACRAMENTS

By DOM ERNEST GRAF, O.S.B.

## The Sacrament of Holy Orders

### I. THE PRIESTHOOD OF OUR LORD

*"Sacerdos in æternum Christus Dominus."*

When we study the various attributes or perfections of the adorable Person of Jesus Christ, we are for ever making fresh discoveries. We feel like a traveler in a strange and mysterious land, who constantly comes upon new marvels—now a large and beautiful city, now some wonderful landscape, or some other new and glorious manifestation of nature. Or again, as one who climbs a lofty mountain chain; no sooner has he scaled one height, than another peak towers before him; the higher he climbs, the more heights are revealed to his astonished gaze.

Faith reveals our Lord as the God-Man. He combines in one ineffable Personality the glory and majesty of the Godhead, and all that goes to make up the dignity and beauty of a perfect manhood. He is a God-given Saviour of men. He is a teacher such as the world has never heard, for He teaches with an authority which is unequaled, based as it is on the fullness of knowledge: "for in Him are hid all the treasures of wisdom and knowledge; because in Him dwelleth all the fullness of the Godhead corporally" (Coloss., iii. 3, 9).

Jesus Christ is also a priest: "A great high-priest that hath passed into the heavens" (Heb., iv. 14). There are few words in human language more venerable and sacred than the word *priest*. Just as men of all lands and all times have ever had some knowledge of a supreme Being, and some organized forms or religious worship, so have they always had a priesthood.

The aim of all religion is to bridge the chasm which separates the visible world from the invisible. It endeavors to establish contact between man and his God. The essential notion of the priesthood, both in the Old and the New Law, is that the priest is one who stands, as it were, between heaven and earth. He acts as a

go-between: he deals with God and the unseen world in behalf of his fellowmen, who realize either their unfitness or their incapacity to enter into direct dealings with what is so far above man. "Every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb., v. 1).

The priest has a twofold duty to discharge. On the one hand, he offers to God sacrifices in the name and in behalf of the people, and, on the other, he is made by God the dispenser of His gifts to the people. In this latter office St. Thomas includes, with good reason, the duty and power of teaching men the knowledge of the things of God. That the priestly office includes the duty to teach authoritatively is borne out by the words of Malachy, ii. 7: "The lips of the priest shall keep knowledge, and they shall seek the law at his mouth, because he is the angel of the Lord of hosts."

The priest is the "angel," that is, the messenger of the Lord. He can never be self-appointed. No one ever appoints himself another man's messenger. Hence the Apostle says: "Neither doth any man take the honor [of the priesthood] to himself, but he that is called by God, as Aaron was (Heb., v. 4).

By the discharge of this office, the priest is made the dispenser of the gifts of God to men: "Let a man so account of us as of the ministers of Christ and the dispensers of the mysteries of God (I Cor., iv. 1). By sacrifice and oblation he offers homage to God, makes atonement for sin, and pleads for grace and help in behalf of all men.

Now it is easy to see that all these functions have been discharged by the Incarnate Son of God. Not only does Jesus Christ stand as a mediator between God and man, but He actually unites in one Person the two natures of God and man. The fact of the Incarnation makes Him a Priest, a Mediator and a Victim. "There is one God and one Mediator of God and men, the man Christ Jesus, Who gave Himself a redemption for all" (I Tim., ii. 5, 6). Our Lord came into the world for the express purpose of saving the world by His death. "God so loved the world as to give his only Son"—that is, sacrifice Him.

Jesus Christ truly bridges the chasm that separates the creature from the Creator. He is both of heaven and of earth. He is a

priest, not as God, but as man. The human nature which makes it possible for Him to speak and act and suffer in behalf and in the name of all mankind, is united to the Godhead in the dignity of one indivisible Personality. Thus His priesthood, or mediatorship, is also divine and of infinite power and efficaciousness. He is indeed the only true priest. The priesthood, as it exists in the Catholic Church, is but His own divine priesthood exercised in His name by men whom He Himself has chosen. Moreover, our High-Priest is not only a dispenser of grace, as those are who share in His priesthood; He is also the meritorious and efficacious cause of grace, inasmuch as He is not only a sacrificing priest, but likewise a Victim. The death which He underwent, not under compulsion, yet in obedience to the Father, is a priestly act; in fact, it is the supreme function of His priesthood.

Our Lord fulfills in His Person all the conditions, and carries out all the functions of the priesthood. The entire Epistle of St. Paul to the Hebrews is nothing else but a detailed description of the nature and effects of His priesthood. He alone is a priest in the fullest sense of the word. He received His ordination at the moment of His Incarnation. When the Word was made Flesh and the divine and human nature became hypostatically united in the sacred Person of the Redeemer, He became at once a Mediator. He is fully qualified, if one may so put it, to act between God and man, for He is both human and divine. "It behooved Him in all things to be made like unto His brethren, that He might become a merciful and faithful high-priest before God, that He might be a propitiation for the sins of the people. For in that wherein He Himself hath suffered and been tempted, He is able to succour them also who are tempted" (Heb., ii. 17, 18). By thus sharing our human nature, Jesus is a duly accredited ambassador in our behalf, knowing, as He does experimentally, what are the needs of men.

## II. IDENTITY OF THE PRIESTHOOD OF CHRIST WITH THE PRIESTHOOD OF THE CATHOLIC CHURCH

There never was any real obscurity about the purpose for which Jesus Christ came into the world. He has Himself clearly defined the mission entrusted to Him by the Father. We need but recall to mind the wonderful story of His first sermon in the synagogue of



His own city. Having entered the synagogue, "He rose up to read. And the book of Isaias the prophet was delivered unto Him. And, as He unfolded the book, He found the place where it was written: The spirit of the Lord is upon me, wherefore He hath anointed me to preach the gospel to the poor, He hath sent me to heal the contrite of heart: to preach deliverance to the captives, and sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord and the day of reward. And He began to say to them: This day is fulfilled this scripture in yours ears" (Luke, iv. 16-22).

In other words, our Lord came into the world in order to reconcile it with God. He came to make the acceptable year of the Lord and the other great things enumerated by the prophet not merely an alluring vision, but a reality. This He did by offering to God that sacrifice of atonement which alone could blot out the debt we had contracted towards divine justice, and establish peace between heaven and earth. He has "blotted out the handwriting of the decree that was against us, which was contrary to us. And He hath taken the same out of the way, fastening it to the cross" (Col., ii. 14-15).

The sacrifice which Christ offered is one that endures forever, and His priesthood also is an everlasting priesthood. He would not merely die once for our redemption, but wished His sacrifice to be continued daily until the end of time. As a prelude to the bloody immolation which was to take place on the Cross, He offered this self-same sacrifice in a bloodless manner upon the evening which preceded His Passion. Moreover, He commanded that the disciples should do in their turn what they had seen Him do, declaring that by so doing they would be showing forth His death. These words imply the essential unity of the sacrifice of the New Law, the identity of the Sacrifice of the Cross and that of the Mass.

Now, where there is a sacrifice, there must needs also be a priesthood. Priests alone are able to offer sacrifice to God: this is indeed their chief function. "Every high-priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins" (Heb., v. 1). For this reason, when our divine Lord instituted the bloodless sacrifice of the New Law, He inaugurated and consecrated at the same time a new priesthood. But, whereas the priesthood of the Old Law was

the exclusive privilege of one family, the priesthood of the New Law is open to all, so long as a man "doth not take the honor to himself, but is called by God, even as Aaron was."

When our Lord bade the Apostles "do this in memory of me," He instituted a new Sacrament and at once conferred it upon them, ordaining them priests and giving them power to do what He Himself had done before their eyes. "If anyone shall say that by these words, '*do this in memory of me*,' Christ did not ordain His Apostles priests, or that He did not thereby ordain that they and the other priests should offer His body and blood, let him be anathema" (Council of Trent, Sessio xxiii, *De Sacrificio Missæ*, cap. 1).

The identity of the Catholic priesthood with the priesthood of Jesus Christ is easily perceived, if we bear in mind the fundamental unity of the Sacrifice of Calvary and the Mass. In both, the same Victim is offered up. Since the Victim offered in our sacrifice is none other than a divine Person, priest and Victim must needs be identical, for who could claim to have power over a divine Person? For the sacrificing priest wields a real power over the Victim he offers, disposing of it absolutely, at times destroying it, or at least removing it from its ordinary or natural uses. Who could dispose of a divine existence, except God? "No man taketh it [my life] away from me: but I lay it down of myself, and I have power to lay it down; and I have power to take it up again" (John, x. 18). Therefore, Christ alone is the priest of the sacrifice which He came to offer, for He alone can dispose of Himself and lay down His life "for the redemption of many."

From all this it follows logically that, even as there is but one sacrifice and one Victim, so there is but one priesthood; and, even as the adorable sacrifice of the altar is but a continuation or extension through the ages of the supreme immolation of Calvary, so the Catholic priesthood is but an extension of the priesthood of Christ. By thus projecting Himself, so to speak, into all future time, our Lord secures the continuation of His all-redeeming sacrifice.

Truly wonderful and incomprehensible is the dignity of the Catholic priesthood. It excels that of the Old Law as much as the New Law excels the Old; as much as heaven excels the earth. The

priests of the Old Law slew but sheep and oxen, and poured the blood of dumb animals upon the altar. The priests of the New Law mystically immolate the Lamb of God, and offer to the Father the Blood of His co-equal Son. Well may we exclaim with the author of *Imitation* (Book IV, c. 5): "Great is the mystery and great the dignity of priests to whom that is given which is not granted to angels."

### III. THE PRIESTLY POWER

It is an article of the Catholic Faith that Holy Orders is a Sacrament of the New Law. It fulfills all the conditions requisite for a true Sacrament: that is, there is in its administration an external rite and an inward grace, by which the subject ordained is raised to a certain status and invested with certain powers which do not belong to the general body of the faithful. The essential external sign in this Sacrament is the imposition of hands. "I admonish thee," St. Paul writes to his beloved disciple Timothy, "that thou stir up the grace of God which is in thee, by the imposition of my hands" (II Tim., i. 6).

This imposition of hands has always been held to be the external sign of the grace of Orders. In such wise the men whom God had called were set apart from among the people and given special and supernatural powers. Thus were the first deacons ordained. "These [the seven] they set before the Apostles, and they praying imposed hands upon them" (Acts, vi. 6).

An equally definite instance of ordination is seen in the Acts, when, at God's command, Paul is ordained, previous to his being sent forth on his first mission. "And as they were ministering to the Lord and fasting"—this ministering, as is shown by the Greek text, is nothing else than the celebration of the divine mysteries, for *λειτουργούντων* means nothing less than the offering of worship and sacrifice to God. During such a solemn celebration "the Holy Ghost said to them: separate me Saul and Barnabas, for the work whereunto I have taken them." Here we see an unmistakable instance of the divine call, which alone can embolden men to shoulder so tremendous a burden. "Then they, fasting and praying, and imposing their hands upon them, sent them away. So they being sent by the Holy Ghost went" . . . Acts, xiii 2-4). In his own turn



St. Paul warns Timothy not to lightly ordain any man: "Impose not hands lightly upon any man" (I Tim., v. 22).

This imposition of hands is a sacramental act—the external sign of an inward grace. The context of the words we have quoted above makes this clear enough. Especially is it made evident in the instance of the ordination of St. Paul and St. Barnabas at Antioch. They had preached openly long before this ceremonial laying-on of hands. No sooner had Paul been baptized than he began "to preach Jesus, in the synagogue, that he is the Son of God" (Acts, xiv. 22).

It would be heresy to interpret these words of the Acts as implying a mere appointment to a new office in the Church, or a bestowal of authority solely for the external, or political management of affairs, and the government of the faithful. The laying-on of hands was significative of an inward and special grace for those whom the Holy Ghost had chosen for the priestly office. St. Paul, as we have seen, admonishes Timothy in most emphatic terms "to stir up the grace of God which is in thee, by the imposition of my hands."

When addressing the elders of Ephesus, who surely must have been ordained in a like manner (that is, by the laying-on of hands), the Apostle expressly states that their appointment to the government of the Church was not merely the act of man, but that of the Holy Ghost: men were but the instruments or external agents, but the Holy Ghost was the prime mover in their appointment. "Take heed to yourselves, and to the whole flock, wherein the Holy Ghost has placed you bishops, to rule the Church of God, which he hath purchased with his own blood" (Acts, xx. 28).

The Holy Ghost chooses the rulers of the Church. Any action of the Holy Ghost always and of necessity implies a bestowal of grace. Wherever He is sent, He communicates of His own fullness, imparting a new holiness and fresh graces. Just as we cannot take a rose into a room without its spreading its sweet perfume, so when the Holy Ghost, who proceeds from the innermost sanctuary of the Godhead, takes up His abode in our soul, He fills it with the ineffable aroma of purity and holiness.

(To be Continued)

## THE LAW OF THE CHURCH ON SACRED PLACES

By STANISLAUS WOYWOD, O.F.M., LL.B.

### CHURCHES NOT TO BE TREATED WITH DISRESPECT

In the preceding article (cfr. July issue, 1079-1088) we explained the laws of the Church on the crimes which, when committed in a church, defile its dignity to such an extent that it becomes unfit for divine services until those expiation services have been conducted which in law are called "reconciliation." After these laws, the Code rules:

All persons on whom this duty rests shall see that the churches are kept with that cleanliness which is becoming to the house of God. Business transactions and fairs must be barred from the churches, even though they are conducted for the benefit of a charitable cause. Moreover, whatever is unbecoming to the sanctity of the place must be excluded (Canon 1178).

The Code does not enter into particulars in describing those things which offend against the sanctity and dignity of the churches, for the religious instinct of a Christian tells him that the house of God is to be used exclusively for the worship of God, and that it must be kept with loving care and in the best possible condition. At the time of missions some churches have a booth inside the church near the door where they sell religious articles (the so-called mission goods). It is not an appropriate place for such business, as is evident from Canon 1178. The purpose is good, for the people should be encouraged to keep religious objects in their houses—to remind them of the Heavenly Father and His saints and to gain the indulgences which are attached to the blessing of the religious objects. A good purpose, however, as Canon 1178 reminds us, does not justify improper means. There may be an excuse for having the booth in church, if there is no other place which is practical for the purpose, but an effort should be made to have it outside the church. In any case, no business may be conducted in such a manner as to disturb the worshippers (cfr. Vermeersch-Creusen, "Epitome," II, n. 491).

Profane affairs (*e. g.*, theatrical performances, motion pictures, worldly concerts, meetings of secular societies, idle conversation, laughter, applause, etc.), are unbecoming to the sanctity of the place of divine worship. Affairs which have a distinctly religious character (*e. g.*, sacred concerts, religious motion pictures, meetings of ecclesiastical societies and organizations) are at times held in churches, though there is a certain amount of business connected with these affairs. They have been generally considered proper in places where a parish has no other place where these affairs could be conducted. However, one cannot fail to see that, in some of these affairs, there is danger of irreverence to the holy place, which should be used as a house of prayer only, for as such it has been blessed or consecrated. Commencement exercises of Catholic schools are in some places held in church. If they are held there, they should be conducted in the spirit of a religious service and planned accordingly. If the idea of gathering the children and their parents and friends in the house of God is to thank the Heavenly Father for the mental faculties which He has given us, and by means of which we are able to know and understand His creation and through it Him who made all things, it harmonizes with the true understanding of Christian education. Whether other affairs which are not strictly speaking religious services, but have a distinctly religious character, may or may not be conducted in church, depends in the last instance on the judgment of the local Ordinary, who can best decide whether under the particular circumstances these affairs are proper to be conducted in church.<sup>1</sup>

#### RIGHT OF ASYLUM OF CHURCHES

The churches enjoy the right of asylum so that those who take refuge there shall not be taken out by force, unless necessity demands it, without the assent of the Ordinary, or at least of the rector of the church (Canon 1179).

Respect for the Creator demands that persons who take refuge in church, imploring God's protection, should not be ruthlessly

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<sup>1</sup> The Sacred Consistorial Congregation decreed that no places where the Divine Mysteries are celebrated shall be used for other purposes, and especially not for theatrical performances (though decent and pious), and that projection and motion pictures shall not be shown in the churches (December 10, 1912; *Acta Ap. Sedis*, IV, 724).



dragged away. They should be treated with that mercy and consideration which every human being begs of the God who taught mankind to be merciful as their heavenly Father is merciful, and who said that He will deal mercifully with those who showed mercy to their neighbor and will be severe with those who were harsh with their neighbor. The ancient Greeks and Romans recognized the criminal's right of asylum in connection with certain heathen temples and statutes of the deities; in the land of the Hebrews God Himself appointed six cities as places of refuge. From the early days of her existence, the Catholic Church has demanded that the right of asylum of her churches be respected by the civil powers, and, when the nations of Europe became Christian, they willingly obeyed the demands of the Church in this matter. For the safety of the public, the Church excepted certain classes of criminals from the protection which the right of asylum gave (*e. g.*, public robbers, highway men, assassins, criminals escaping from the hands of the police or from prison, etc.). These and similar cases are all comprehended by the general provision of the Code that the civil authorities may arrest criminals, when necessity (*i. e.*, public safety) demands immediate action before the Ordinary or the rector of the church can be consulted. In the Constitution "*Apostolicæ Sedis*," the violators of the right of asylum of the churches were punished with excommunication, but the Code does not retain this penalty.

#### TITLE OF BASILICA LIMITED TO CERTAIN CHURCHES

No church can be honored with the title of basilica except by concession of the Apostolic See or through immemorial custom. The privileges of a basilica must be ascertained either from the document conceding the title or, in case of a church which acquired that title from immemorial custom, from the custom (Canon 1180).

The name of basilica is merely an honorary distinction conferred after the manner of a privilege on certain prominent churches. That privilege can be acquired, like other ecclesiastical privileges, either by positive concession of the Holy See or by immemorial custom, which (as Canon 63 states) induces the presumption of the concession of a privilege—*i. e.*, that originally the title was granted by the Holy See, and the document was lost in the course of time.

There are *major* (or patriarchal) basilicas and *minor* basilicas.

The major or patriarchal basilicas are the four ancient basilicas of Rome, the Lateran Church (proper to the Patriarch of the West, the Roman Pontiff), the Vatican Church (proper to the Patriarch of Constantinople), the Liberian Church (St. Mary Major, proper to the Patriarch of Antioch), the Church of St. Paul Outside the Walls (proper to the Patriarch of Alexandria). Some authors number among the major basilicas the Church of St. Lawrence Outside the Walls, and another church in Rome called the Church of the Holy Cross in Jerusalem. The Holy See has elevated to the dignity of a major or patriarchal basilica some churches outside of Rome—*e. g.*, the Church of St. Francis of Assisi, in the town of Assisi, and the Church of St. Mary of the Angels, near the town of Assisi: the latter church is built over and encloses the Chapel of the Portiuncula at which St. Francis of Assisi built the first residence for himself and his early companions.

Minor basilicas are very numerous, eight being situated in the city of Rome and many others in all parts of the world. Some authors enumerate the privileges of major and minor basilicas (*cfr.* Coronata, "*De locis et temporibus sacris*," n. 49), but the Code does not specify the privileges proper to the basilicas, stating that they must be ascertained either from the document of concession of the title (if acquired by Apostolic indult) or from custom (if the title is acquired by immemorial custom).

#### NO ENTRANCE FEE TO BE DEMANDED FROM PERSONS ATTENDING DIVINE SERVICES

Entrance to the church for divine services must be absolutely free of charge; every contrary custom is condemned (Canon 1181).

At the time when the Church in the United States of America was under the jurisdiction of the Sacred Congregation of the Propagation of the Faith, the Congregation issued a Decree to the bishops of this country that no collectors were to be stationed at the doors of the churches to receive an entrance offering when the people come to divine services or to hear the Word of God (August 15, 1869; *Collectanea de Prop. Fide*, II, n. 1345). The Third Plenary Council of Baltimore (n. 288) states that, wherever it perhaps exists, the practice of demanding an entrance offering should have long since been eliminated, because Pope Pius IX had condemned it and

demanding that it be absolutely abolished, and the Second Plenary Council of Baltimore had decreed that this evil custom should be stopped. Even to this day that practice has not been abandoned in some churches; other churches have found a substitute for the entrance offering by taking up a seat money collection. To justify the taking up of that collection, it has been said that it takes the place of the pew rent, and the renting of pews has been permitted by the Second Plenary Council of Baltimore, and is indirectly sanctioned by the Third Plenary Council, which rules however that a free space must be provided in every church where the poor may sit. The financial cares of the pastors of very many churches in the United States are very heavy, because the expenditures for the maintenance of church, school, Sisters' convent, priests' residence and salaries, payment of interest on debt and annual partial liquidation of the debt are obligations which must be met; and the revenue or income of the parish, depending on the free-will offerings of the faithful while attending services, is uncertain. These circumstances account for the fact that the custom of soliciting an entrance offering (or rather an offering for occupying a seat in church) has not been abandoned everywhere, for it is looked upon in the same manner as the paying of pew rent; in fact, it is a substitute for the pew rent, because, where such offering was or still is received, it is asked of those only who pay no pew rent. Now, renting of pews has become almost impossible in many parishes on account of the frequent change of residence of many of the parishioners and the frequent difficulty of collecting the pew rent from even the more steady residents of a parish. For these reasons many parishes have been forced to abandon the pew rent system. These and other special circumstances will have to be considered by a future Plenary Council of the Bishops of the United States so that a uniform and satisfactory system of obtaining the necessary revenue in the parishes may be considered and submitted for the approval of the Holy See.

#### ADMINISTRATION OF THE TEMPORALITIES OF CHURCHES

Without prejudice to the precepts of Canons 1519-1528, and unless some special title or legitimate custom demands otherwise, the administration of the goods which are destined for the repairs and decoration of a church and for the exercise of divine worship



in the church pertains: to the Bishop with the Chapter in the case of the cathedral church; to the Collegiate Chapter in the case of a collegiate church; to the rector in the case of other churches.

The offerings made for the benefit of a parish or mission, or of a church located within the boundaries of a parish or mission, are to be administered by the pastor or missionary, unless there is question of a church which has its own proper administration distinct from the administration of the parish or mission, or unless other regulations made by particular law or legitimate custom are in vogue.

The pastor, missionary, or rector of a secular church, whether they be secular priests or religious, must administer these offerings in accordance with the precepts of the Sacred Canons, and give an account of the same to the local Ordinary as prescribed by Canon 1525 (Canon 1182).

Canons 1519-1528 treat of the administration of all ecclesiastical property in general and of the duty of the local Ordinary as supervisor of the administration of all ecclesiastical property of the diocese, with the exception of the property which has been withdrawn from his jurisdiction. Canon 1182 treats of the administration of the goods of each individual church. It makes the heads of the various churches the administrators of the property of the churches; the Bishop and Chapter (or diocesan consultors, where there are no Chapters) are administrators of the cathedral church; the Collegiate Chapter is administrator of a collegiate church; the rectors of other churches are the administrators of those churches. The pastor or missionary administers the goods of the church over which he has charge.

All inferior administrators of secular churches (pastors, missionaries, rectors) must annually give a financial statement or report to the local Ordinary. The Code says *secular church*, for, if a church is incorporated in full right (*pleno jure*) in a religious organization, it ceases to be a secular church (cfr. Canon 1425). If a parish or mission is not incorporated in full right in a religious organization, but a religious is in charge of a secular church, he is bound to render an account of the administration of the goods and property to the Bishop in the same manner as a secular pastor or rector.

If a cathedral or collegiate church is at the same time a parish

church, Canon 415 has special rules as to the respective rights of administration of the Bishop and Chapter and the pastor of these parishes. Since the administration of the goods of churches is conditioned to a great extent on local circumstances, the Code permits the continuance of special laws and legitimate customs for the regulation of the administration of the property of churches. For the United States, special laws on the administration of parishes were passed by the Third Plenary Council of Baltimore (nn. 275-278), which allowed certain details to be ordained by laws of the individual local Ordinaries.

#### BOARD OF TRUSTEES ASSISTING THE ADMINISTRATORS OF CHURCHES

If other persons, clerics or laymen, are appointed to assist in the administration of the goods of some church, all these form together with the ecclesiastical administrator spoken of in the preceding Canon 1182 the council or board of the church, the said administrator or he who takes his place being the president of the board. Unless they are otherwise legitimately appointed, the members of this board shall be nominated by the Ordinary or his delegate, and they can be removed by him for a grave reason (Canon 1183).

The Third Plenary Council of Baltimore (n. 287) commits it to the discretion of the individual local Ordinary whether lay trustees shall be appointed to assist the pastors of churches in the administration of the temporalities of the churches, and this Ordinary is also to define their number and the manner of appointment. In places where the bishop allows them to be elected by the parishioners, those only are eligible who are proposed by the pastor. The approval of the men elected pertains to the bishop, and he can remove them at will. The last phrase of the Council is to be modified to harmonize with the Code, which states that they may be removed by the Ordinary for a grave cause. The rest of the provisions of the Third Plenary Council of Baltimore (regarding the qualifications of the men to be chosen trustees, their part in the administration, and the manner of fulfilling the duties of their office) remain in force, for they are not contrary to the Code, and are not thus revoked by the general law of the Church. Canon 1521 commits the particulars of the duties of the trustees to the legislation of the

individual Ordinaries, as is also done by the Third Plenary Council of Baltimore.

**AFFAIRS IN WHICH THE BOARD OF TRUSTEES MAY NOT INTERFERE**

The board of trustees must care for the proper administration of the goods of the church, observing the precepts of Canons 1522-1523, but they may not in any way meddle in those matters which pertain to the spiritual office, especially:

- (1) the exercise of worship in church;
- (2) the time and manner of ringing the church bells and the keeping of order in church and in the cemetery;
- (3) the determining of the manner of taking up collections, making announcements in church, and other acts which in any manner have reference to divine worship or the decoration of the church;
- (4) the material arrangement of altars, communion rail, pulpit, organ, place for the singers, seats or pews, offering boxes, and other things which pertain to the exercise of religious worship;
- (5) the admission or rejection of sacred utensils and other things which are destined for use, cult, or decoration in the church or sacristy;
- (6) the writing, arrangement and custody of the parochial records and other documents which belong to the parochial archives (Canon 1184).

Without prejudice to legitimate customs and agreements and the authority of the Ordinary, the sacristan, singers, organist, choir boys, bell ringer, cemetery workmen and other servants of the church may be appointed, dependent on and discharged by nobody else than the rector of the church (Canon 1185).



## CASUS MORALIS

### Obligation of Formless Marriage Engagements

By DOMINIC PRUEMMER, O.P., D.D.

After due acquaintance Charles and Anna secretly become engaged and fix upon the month of May as the time of their proposed marriage. In view of the event, Anna, who has a position in a counting-house, signifies to the employer her intention of withdrawing her services towards the end of March; she likewise invests her savings in a trousseau.

In the meantime Charles makes the acquaintance of Emma, a girl in a social and financial position superior to Anna's; as a result, he breaks off his engagement with the latter in April, and soon after marries Emma. Anna suffers not only the pangs of bitter disillusion and crushed hope, but also the loss of her position and her savings, which latter, as mentioned above, she had expended for the trousseau.

- (1) Has Charles sinned gravely?
- (2) Is he obliged to compensate Anna for her losses?

Experience shows that the idea of written forms for engagements, as required by Codex Jur. Can. 1017, has not yet become thoroughly familiar among the ordinary people. These are often content with the customary forms in vogue before the publication of the Code. Such engagements are to be considered "formless" and altogether invalid, for the Canon cited above stated expressly: "*Matrimonii promissio sive unilaterialis, sive bilateralis seu sponsalitia, irrita est pro utroque foro, nisi facta fuerit per scripturam subsignatam a partibus et vel a parrocho aut loci Ordinario, vel a duobus saltem testibus.*" But the question is still pertinent: Are such formless marriage engagements without *any effect whatsoever* in the internal forum? Heretofore, theologians and canonists have failed to reach a definite harmonious conclusion on this important and practical question. In view of the oft-recurring experiences exemplified in the case at issue, it would be highly desirable to have an authentic solution of the question. In the meantime the following opinion appears to me to be the correct view of the matter.

For the sake of clearness, a distinction is to be noted: (a) Are formless marriage engagements to be considered as *real engagements*, at least in *foro interno* and hence as carrying a real obligation in the domain of conscience? And (b) Are formless marriage engagements to be considered as morally null in every respect?

The answer to the first question is beyond all possible doubt, since the Codex declares them to be expressly null *pro utroque foro*. The contrary opinions of certain authors can no longer be considered probable since the new legislation came in force.

The second question, however, presents difficulties. Are formless engagements without any moral effect at all? Cardinal Gennari,<sup>1</sup> Vermeersch,<sup>2</sup> Ogetti,<sup>3</sup> De Becker,<sup>4</sup> Wouters,<sup>5</sup> Van den Acker,<sup>6</sup> Knecht,<sup>7</sup> Vogt,<sup>8</sup> Choupin,<sup>9</sup> and many others answer in the affirmative. To quote Van den Acker (*loc. cit.*): "Interpretes fere omnes opinantur sponsalia non observata forma sollemni, non solum haberi, sed esse invalida et omni prorsus effectu destitui in utroque foro. Nemo coram iudice ecclesiastico aliquod jus sibi inde acquisitum prætere tendere potest, sed nec ulla obligatio conscientiae ex iis nascitur."

Other theologians, like Lehmkuhl and Wernz ("Jus decretal.," IV, pp. 137-138), maintain that private marriage engagements, though lacking the essential form for real engagements even in *foro interno*, are yet to be considered as valid promises binding by virtue of natural law; hence the breaking of such promises without sufficient reason constitutes a moral fault, and may even at times entail the obligation of indemnity.

The first opinion appears to be more correct in view of the fact that the universal doctrine of the Church considers private engagements, as such, to be invalid in the domain of conscience. In practice, the distinction between engagements as engagements and engagements considered as promises rooted in the natural law is mere

<sup>1</sup> *Breve commento della nuova legge sugli sponsali e sul matrimonio*, pp. 19-20.

<sup>2</sup> *Ne temere*, n. 23 (4th ed.).

<sup>3</sup> *In jus antepianum et pianum Commentarii* (1908), p. 74.

<sup>4</sup> *Legislatio nova*, p. 20.

<sup>5</sup> *Com. in Decretum "Ne temere"* (2d ed.), p. 18.

<sup>6</sup> *Decreti "Ne temere" interpretatio*, p. 2.

<sup>7</sup> *Die neuen eherechtlichen Dekrete* (Cologne, 1909), p. 73.

<sup>8</sup> *Das kirchliche Eherecht* (Cologne, 1910), p. 19, note 4.

<sup>9</sup> *Loc. cit.*

hair-splitting, at least for the present case. For it is evident that the contracting parties, by their mutual engagements, intend to create a *marriage engagement* as such. Since, however, such a private engagement is invalid both in the external and internal forum, *their entire act* remains null and void.

The following arguments, drawn from internal grounds, likewise tend to prove the opinion that no moral obligation arises from private marriage engagements:

(a) No greater efficacy is to be attributed to a formless engagement than to a formless marriage. But a formless marriage is without any moral effect. Hence the same can be said of private engagements.

The major is absolutely clear since the marriage bond, rooted as it is in natural law, is certainly much more stringent than any moral obligation arising from a mere *promise* of marriage.

The minor can readily be proved. Given for example the following case: A young couple contract marriage in good faith, but later it becomes known that the marriage is invalid because the pastor who witnessed it had not the canonical requirements. Such a marriage lacks its essential form and is absolutely without effect, so that the supposed husband would be permitted to leave his partner, even though she should thereby incur serious damage. He has committed no wrong, having entered upon an invalid marriage in perfect good faith. Should he, therefore, make use of his freedom, he commits no wrong thereby. The woman has to bear her misfortune in the same way as she would be obliged to accept any other accidental misfortune. Naturally, it would usually be better for such a formless marriage to be "convalidated," but in the present instance there is no question as to the *better* line of conduct, but rather a question as to what is of strict obligation. If, however, the supposed husband in the aforementioned case should have reaped material benefit from the transaction at the expense of the woman, he would, without doubt, be obliged to render adequate compensation; he would likewise be obliged to contribute to the proper education of any children that may have resulted from the supposed marriage; still, all these are side issues which arise by chance, but are not necessarily attached to a formless marriage. It always remains true that a formless



marriage, in itself, creates no moral obligations. Hence the same may safely be averred with regard to a formless engagement.

(b) A religious profession which is invalid due to any essential mistake in the form creates no moral obligations whatever. If, for example, after spending ten years in an organization, a religious discovers the nullity of his profession, he himself as well as the religious Order is entirely free. He has no vows, and the Order is not obliged to maintain him. Of course, if the religious or the Order should have reaped material advantage from the years of supposed profession, a compromise would have to be arranged on the principle: *Nemo ditescere debet ex re aliena*. But this is only *per accidens*, for it remains unquestionably true that an invalid religious profession creates no moral obligations. If any damage results thereby, such damage must be considered as an accidental misfortune for which no one can be held responsible in a material way. The same holds for private, formless, and therefore invalid marriage engagements.

(c) If a lawgiver declares a formless testament invalid (and not merely as invulnerable against judicial proceedings), no one who disregards such a testament commits any moral fault. (We omit here any discussion of the *testamenta informia ad causas pias*, since they do not touch the present issues.) Should a heritage be lost because of an essential mistake in the form of the testament, such a loss would be considered an accident, for which those who are favored by the interpretation of the law are in no wise morally accountable. Certainly, in certain circumstances, it would be more proper and decent to respect a testament in spite of an invalidating technical mistake, but again the question concerns itself with what is of strict obligation. It is likewise much more noble and proper for a man to hold to a private and formless promise of marriage, but he is not bound by any strict moral obligation to do so, unless he has accomplished his object by means of fraudulent facts or wilfully used deception to attain it. In such an event he would, of course, be held to complete compensation of all damage.

From the above considerations the following conclusions can be drawn relative to the case at issue:

(a) Charles' action in deserting Anna for the wealthier Emma

is extremely mean and low. His mercenary marriage will probably bring him little happiness.

(b) *Mere propriety* would require him to make good the material loss incurred by Anna; in fact, according to German, Austrian, and English law, he could be forced to pay damages for breach of promise.

(c) In case Charles has availed himself of fraudulent means in order to draw Anna into a formless, invalid engagement with all its bitter consequences, he would come under the head of an *injustus damnificator*—i. e., he sins grievously and must make good the entire evil.

(d) The engagement between Charles and Anna is invalid both *in foro externo* and *interno*. Hence the confessor may not refuse him the sacramental absolution merely on the ground of his deserting Anna.

## COMMUNICATIONS FROM OUR READERS

### The Volstead Law Again

*To the Editors, THE HOMILETIC AND PASTORAL REVIEW:*

In view of a phrase which I have just read "that further restriction upon the liberty of the individual which is involved in total prohibition," it seems that I neglected in my letter to you to insist much on the fact that "restriction" and "prohibition" do not admit of being graded in the same species. One might as well say: "that further restriction upon the life of an individual which is involved in death." A restricted liberty remains a living liberty; a liberty suppressed is dead. When life and death can be measured in the same grade, then we may speak of "the further restriction on the liberty of the individual involved in prohibition".

As there seems to be an emphatic agreement that the law cannot prohibit a man from taking a drink of liquor—because, I suppose, that power and right to nourish his body as he sees fit are God-given, not man-legislated—I would further insist in the following sorites. If he has the power and right to use liquor, he has the power and right to procure it. Otherwise the first liberty is a nonentity, like the power of a eunuch to beget children. If he has the power and right to procure it, he has the power and right to buy it, since this is one of the ordinary modes of procuring goods. If he has the power and right to buy it, the other man—under such restrictions as the State may wisely place—has the power and right to sell it. Otherwise, the power and right to buy are nugatory and worthless—this provided, of course, that the State does not take upon itself the office of seller. I can see no escape from this sorites. If one declares that the State may prohibit the power and right to sell it, it means inevitably that it may prohibit the power and right to buy, which means that it may prohibit, as it has tried to do, the power and right to use. Let us suppose the answer is made: "The man may make it himself." We answer: "If he cannot—which for many reasons may well happen—does his right therefore lapse? Can he use no other power except the power to make it?" If not, on what grounds is a difference made between suppression—not restriction—of one power and not the other to supply the same right?

J. M. PRENDERGAST, S.J.



## ANSWERS TO QUESTIONS

### WHAT CONSTITUTES A PUBLIC VOW

*Question:* Father Sabetti says: "Votum est publicum, si nomine Ecclesiæ a legitimo Superiore ecclesiastico acceptetur; secus privatum." Is the local superioress of a community of Sisters or their superioress at the motherhouse to be considered a "Superior ecclesiasticus" in the sense of Father Sabetti's definition? And where can one get the necessary information on the matter?

CAPPELLANUS.

*Answer:* The Code, in Canon 1308, employs the same terms as Father Sabetti to describe a public vow. The term "superior ecclesiasticus" is used in its general meaning. To ascertain the precise authority which religious superiors possess in the Church, Canon 501 must be consulted, which states that the superiors of religious organizations have domestic authority (*potestas dominativa*) over their subjects, and in addition to this power the superiors of exempt clerical organizations have ecclesiastical jurisdiction. The term "ecclesiastical superior" does not of itself denote a person vested with ecclesiastical jurisdiction, for the Code employs the term "Ordinaries" when speaking of men vested with ecclesiastical jurisdiction in the external forum. Canon 118 states that clerics only can obtain the power of either orders or jurisdiction. Religious who have not been admitted to the ranks of the clergy by first tonsure are lay persons, as is evident from Canon 107, though many of the privileges of clerics are granted to men and women of religious organizations (including the novices, as is stated in Canon 614). The witnessing of the religious vows does not require ecclesiastical jurisdiction; it is of the nature of the office of a notary, who officially attests the act done before him (e. g., the taking of an oath, deposition of witnesses, etc.). In this and other matters the Church has frequently employed lay persons.

### BREAKING OF THE FAST BEFORE SECOND MASS—RESPONSIBILITY IN FIRST MOMENTS OF AWAKENING FROM SLEEP

*Question:* In practice, should a priest who has broken the Eucharistic Fast say Mass on days of obligation when people have come a considerable distance to attend Mass? Surely, they would be indignant if there is no Mass. I know the theological aspect of the question, but can we believe that the people would without scandal or at least complaint go back home satisfied with the explanation that the priest broke the fast?

I immensely enjoy your articles on psychology and your remarks as to the unconsciousness in dreams and the actions performed then brings this question: Can we not extend the same irresponsibility to acts performed when a person has awakened from sleep but is still somewhat under its influence (*aboulia*). This would, I think, explain the acts *contra sextum* often committed after a first sleep by people who otherwise would not readily fall. They would not be guilty, and that assurance would appease their perplexed conscience. SACERDOS.

*Answer:* As regards the Eucharistic Fast of a priest who has to say two Masses on Sundays and holydays of obligation, we believe that our correspondent's opinion is correct—all the more so, since the Holy See has recently manifested its willingness to dispense priests from the observance of the Eucharistic Fast when they must celebrate Mass at a very late hour, or under very fatiguing conditions, so that the keeping of the fast becomes very difficult. Though the Holy Office has declared, December 2, 1874, that the law of the Eucharistic Fast is for the priest more serious than the obligation of the people to hear Mass on days of obligation—so that the fact alone of their missing Mass does not entitle the priest to say Mass after he has broken the fast—still other circumstances (e. g., those stated by our correspondent) make the observance of the law of the Eucharistic Fast of lesser importance than the scandal and discontent of the people and the consequent humiliation of the priest.

The commission of mortal sin is accomplished by the violation of a grave obligation with full knowledge and consent. There can be so many conditions and circumstances which impede the normal exercise of the powers of the intellect and of the will that it is almost impossible, even for the most enlightened psychologists, to give us practical rules to determine with exactness the amount of liability under the various conditions and circumstances of human acts. The state of the mental faculties at the moment of awakening from sleep, or immediately after the regaining of consciousness, is but one instance out of a great many in which it is difficult to determine how far a person is in control of his mental powers. The consequences of mortal sin are so terrible that one rightly does not hold a person guilty of mortal sin, unless it is certain that the violation of a grave obligation was done with full knowledge and free consent. Whatever circumstances or conditions notably diminish knowledge or impede the free exercise of one's will-power, have the

effect that the action is not a human act—i. e., the act of a person endowed with full understanding and free will, for at the moment he does not enjoy the use of these powers. The question whether a person did or did not commit a mortal sin in an individual instance depends on his state of mind at the moment of the action. If a person is absolutely sincere, the confessor is best qualified to judge the penitent's responsibility. The knowledge of the general disposition of a person and of his good or evil habits, are helpful in determining in an individual case whether or not a person is guilty. Certainly a habitually virtuous person may fall into grievous sin at the time of temptation, and a habitually careless person may have overcome a particular temptation, but there is no doubt that habitual dispositions enable the confessor to give proper advice, either assuring the habitually well-disposed soul that he may confidently trust that God protected him against mortal sin in circumstances like those mentioned by our correspondent, or urging the careless soul to rise to a better appreciation of the love and friendship of God.

#### CONDITIONS FOR GAINING TOTIES QUOTIES PLENARY INDULGENCES

*Question:* Must one receive the Sacrament of Penance and Holy Communion before making the visits to gain a plenary *toties quoties* indulgence? If so, how is Canon 931, n. 1, to be interpreted?

Could one gain the Portiuncula indulgence this year, or was that indulgence also suspended on account of the jubilee year? PAROCHUS.

*Answer:* Canon 931 is sufficiently general to comprehend the gaining of all indulgences granted under condition of Confession and Holy Communion, whether the indulgence can be gained only once a day or as often as the visits to a church are repeated (cfr. Beringer-Steinen, "Die Ablässe," ed. 1921, nn. 101-106).

There is the general provision in the Constitution of Pope Pius XI, July 5, 1924, that during the present jubilee year the indulgences may not (with the exception of a few enumerated in the Constitution) be gained for oneself, but that they can be gained for the benefit of the souls in purgatory. Therefore, the Portiuncula indulgence and other similar indulgences (e. g., on the Feast of the Holy Rosary) can be gained for the benefit of the poor souls. At St. Mary of the Angels, near Assisi, the above-mentioned Constitution



permits the gaining of the *toties quoties* plenary indulgence also for oneself.

FROM WHAT IMPEDIMENTS OF MARRIAGE CAN PASTORS DISPENSE  
WHEN IMPEDIMENT IS DISCOVERED AT THE LAST MOMENT?

*Question:* If a marriage impediment is discovered only at the last moment, Canon 1045, § 3, permits the pastor and other priests mentioned in Canon 1044 to dispense from the marriage impediment in *occult* cases and under circumstances in which there is no time to refer the matter to the local Ordinary. Will you please explain whether the term "occult cases" is to be understood as occult impediments in the sense of Canon 1037, or does "occult cases" mean something different from occult impediments?

SUBSCRIBER.

*Answer:* This question has been discussed before in the pages of THE HOMILETIC AND PASTORAL REVIEW, but the very fact that the so-called *casus perplexus* in marriage does not occur frequently makes it more difficult for the priests engaged in parochial duties to decide on the correct course of action. Our correspondent explains in the rest of the letter (from which we quote the above question) that he is puzzled to know whether he could for instance dispense with the impediment and carry a couple, if just before the marriage he should detect an impediment of consanguinity, affinity, or any other which, though public of its very character, was actually unknown. There are so few of the occult impediments, if the term occult is taken in the sense of Canon 1037, that the faculty of Canon 1045, § 3, is of very rare application in practical pastoral work.

Canon 1037 defines the public impediment of marriage, saying: "the impediment is considered to be public if it can be proved in the external forum; otherwise it is occult." Cardinal Gasparri ("De matrimonio," ed. 1904, I, n. 251) distinguishes a twofold acceptance of the terms "public" and "occult" impediments. If there is question of the revalidation of an invalidly contracted marriage by the renewal of consent, the terms "public" and "occult" must be taken as defined by the Code in Canon 1037; if there is question of a dispensation from an impediment, the actual publicity or secrecy of the impediment is to be considered in order to determine whether the impediment is "public" or "occult."

Hillig discusses the question of public and occult impediments (*Archiv für katholisches Kirchenrecht*, CII, 1 sqq), and seems to approve of the distinction made by Cardinal Gasparri: he points

out that Canon 1045, § 3, when speaking of dispensation from impediments in the *casus perplexus*, does not employ the terms of Canon 1037 (public and occult impediments), but uses the term *occult cases*. He hesitates, however, to draw the conclusion that the pastor and other priests mentioned in Canon 1044 may dispense from impediments which can be proved in the external forum, but which are actually occult. It seems to us that the conclusion should be admitted, and in that case one could understand why Canon 1037 speaks of *occult impediments*, while Canon 1045 employs the term *occult cases*.

STANISLAUS WOYWOD, O.F.M., LL.B.

## ROMAN DOCUMENTS FOR THE MONTH

### BEATIFICATION OF EIGHT CANADIAN MARTYRS, MISSIONARIES OF THE SOCIETY OF JESUS

The Supreme Pontiff, Pope Pius XI, has decreed the solemn beatification of the following eight missionaries of the Society of Jesus, who in the middle of the seventeenth century labored among and were put to death by the Indian tribes in the Province of Quebec and the northern section of the State of New York bordering on Canada: Jean de Brébeuf, Isaac Jogues, Gabriel Lalemant, Antoine Daniel, Charles Garnier, Noël Chabanel, René Goupil and John Lalande. The relics of these martyrs may be exposed for public veneration, but may not be carried in public processions; their pictures may be painted with the halo; their Office from the *Commune Martyrum*, with the proper lessons approved by the Supreme Pontiff, may be recited annually, and the Mass of the *Commune Martyrum* celebrated. This Office and Mass is restricted to the dioceses of Canada and the ecclesiastical province of New York, but may be also said in all churches and pious institutes pertaining to the Society of Jesus in any part of the world. Within a year after the solemn beatification ceremonies have been held at the Vatican Basilica, the beatification festivities may be conducted in the above-mentioned dioceses on a day appointed by the individual local Ordinaries (Letters Apostolic, June 21, 1925; *Acta Ap. Sedis*, XVII, 302).

### REVISED EDITION OF THE ROMAN RITUAL

The Sacred Congregation of Rites announces that the Supreme Pontiff, Pope Pius XI, has approved the revised edition of the Roman Ritual, which has been brought into harmony with the Code of Canon Law, the new rubrics of the Missal and the latest Decrees of the Holy See. All future editions of the Roman Ritual must conform to the Vatican edition (Sacred Congregation of Rites, June 10, 1925; *Acta Ap. Sedis*, XVII, 326).

### DECLARATIONS CONCERNING PERSONS UNABLE TO MAKE JUBILEE PILGRIMAGE TO ROME

The Constitution "Apostolico muneri," July 30, 1924, exempts



from the pilgrimage to Rome those workmen who work for their living by daily labor and who cannot interrupt their work to make the Jubilee at Rome. The question arose whether the term "operari" (workmen or laborers) comprehends those only who do manual labor, or whether it also embraces those who are employed in non-servile work, from which they gain only a small income so that they have no means to make the journey to Rome. The Sacred Congregation answers that the term "operarii" in the Constitution means persons only who do manual labor.

The Sacred Congregation was furthermore requested to decide whether those persons can during this year gain the Jubilee indulgences outside of Rome who do not lack the means to go to Rome but are kept at home for another reason (e. g., a wife whom her husband does not permit to go). The answer is that they cannot gain the indulgences outside of Rome during the present Jubilee Year.

In the above-mentioned Constitution all persons who are permanently unable to go to Rome may gain the Jubilee Indulgence twice during the Holy Year. The question is whether they can gain it twice for their own souls, or once for themselves and the second time for the souls in purgatory. The Sacred Congregation answers that they can gain it once only for themselves; the second time they can gain it for the poor souls (Sacred Penitentiary, March 9, 1925; *Acta Ap. Sedis*, XVII, 327).

STANISLAUS WOYWOD, O.F.M., LL.B.

# Homiletic Part

Sermon Material for the Month of October

## TWENTY-SECOND SUNDAY AFTER PENTECOST

### The Virtue of Obedience

By JOHN CARTER SMYTH, C.S.P.

*"Render therefore to Caesar the things that are Caesar's; and to God the things that are God's" (Matt., xxii. 2).*

**SYNOPSIS:** *Obedience is as indispensable for the progress of society as it is for the personal sanctification of the individual.*

- I. License is rapidly supplanting obedience in the modern world.*
- II. Society is doomed unless a reverence for the sanctions of Divine Providence is revived.*

The Gospel of today gives us the only basis for right order in human society, when it recommends for our reverence and practice the virtue of obedience. The submission of the creature to the Creator is as essential for the maintainance and progress of society, as it is fundamental for the sanctification of the individual.

Men sometimes lose sight of this elementary Christian truth, and very quickly there develops a disregard for law observance, such as reveals itself in the present exceptional revolt against the authority of law.

The world today, despite the Treaty of Versailles, is not at peace. Strife and contention are rampant everywhere; individuals and nations are in rebellion, restless with a discontent that is not difficult to understand, but that is hard to exorcize or restrain.

Recently the Holy Father stressed this fact when he expressed the grave fears that distressed his soul as he looked out on a disordered world that is confused and defiant. Our present lawlessness is due, says the Holy Father, "to an absence of faith in the lives of men, and a consequent lack of motives and sanctions that would encourage the practice of obedience through which alone order can be established. There can be no order in society without the acknowledgment of the dominion of God over His creatures. And, inasmuch as modern society has attempted to set itself above God,

this forgetfulness of the supernatural has led individuals to egotism and society to revolution and anarchy. Men must renew their faith in Jesus Christ as the Revealer of the Divine Will, and find in His Gospels sanctions and motives for just and charitable actions, before there can again be established that submission of will to authority which is a necessary condition for well-ordered existence."

#### LICENSE IS SUPPLANTING OBEDIENCE IN THE MODERN WORLD

Certainly, the world sorely needs such admonitions as these. The apostles of license and the preachers of individual rights are legion in our day; and they have let loose in the world so much of discontent and disorder that it is imperative for men to hear from authoritative lips a word about individual responsibility, as well as individual right and liberty.

It is one thing to set the world in rebellion, and to stir men to discontent and defiance. But bitter experience is teaching the world anew that there is no short cut to social justice and universal contentment, no more than there is a short cut to individual happiness and individual righteousness. And neither individuals nor nations can be brought to sudden perfection by legislation and political change of any sort, however radical it may be.

We must learn that happiness and contentment, in so far as this life can give them, are not to be found in idleness and irresponsibility and the loud assertion of one's rights, but only in patient labor and honest effort and intelligent and lawful contention. We cannot have life save through obedience to the law of effort—effort that is physical, effort that is intellectual, effort that is spiritual.

Of course, it is to be remembered that the spirit of rebellion and lawlessness that afflicts society today is not the result of the mere wilfulness of our day or generation; much less is it a byproduct of the Great War. Rather is it the inevitable development of the doctrine of revolt and the heresy of naturalism preached in the sixteenth century as a protest against the Church of Jesus Christ.

That original defiance of God by the rejection of His Church has since widened in scope and deepened in vehemence so that today it denies not only the authority of Christ's Church, but questions the very existence of God, and rejects any definite and final law of morality by which men shall live and by which they shall be judged.



Unfortunately, the very successes that have marked man's efforts have served to confirm that original defiance. The acquisition of new knowledge, the advance of science, and the invention of many hitherto unknown instruments of help and comfort have given men increased confidence in their own power, so that they have turned more and more from the thought of an unseen and seemingly far-off God, have sought inspiration in the name of humanity, and have been led to trust to human arrangements and human ideals. "My people have done two evils, they have rejected Me the fount of living water, and have dug to themselves cisterns, broken cisterns that hold no water."

THE FUTURE OF SOCIETY DEPENDS ON A REVIVED RESPECT FOR  
THE DIVINE SANCTIONS

What possible hope is there for humanity when the authority of God is denied, and the sanctions of an overruling Providence rejected? Or by what process shall men be lifted up, if the incentives of divine revelation are taken from them? Tear religion from the heart of man, destroy his faith in God and in his accountability to God, as so much in modern life and education tends to do, and what have we left but educated savages who may overnight give reign to the animal that is in all of us, and bring to pass the rule of the jungle with might making right, and every injustice justified by success?

As we look to the life of Christ, is there any virtue so characteristic as the virtue of obedience? Under the obedience of love He came into the world, and He was "obedient unto death, even the death of the cross." He was obedient to every condition that did not hinder His divine mission, and to every authority and just law He gave a willing and exact submission.

There comes then from His life this needed lesson for our day: that obedience is not oppression, is not slavery, when exercised towards those who hold legitimate authority over us; it is rather the highest form of righteousness and the basis of all progress that is permanent and worth while.

As Catholics we must give for God's sake a prompt and loyal obedience to every law enacted by legitimate authority. And, remembering the power of the virtue of obedience to elevate and sanc-

tify us, we must strive to exercise it under the constant thought of God's presence. This will mark our lives with a certain sobriety and reverence; and it will create an atmosphere of caution and sanity in a world where men now show violence in every discussion, and the solution of far-reaching problems is so often left to lawless convulsion.

May we learn a new estimate of the dignity and beauty of the virtue of obedience as revealed by the life of Christ, knowing that, in so far as we gain from its practice a spirit of reverence, we shall be doing a worthy part in a critical day! Through Christ we must be humble and patient, and learn to fear rashness and to hate injustice and extremes of every kind. We must as Catholics show forth in our own lives the power of obedience to create good and helpful citizenship, accepting Christ's promise as a guarantee that it will help our eternal salvation.

## TWENTY-THIRD SUNDAY AFTER PENTECOST

### A Dramatic Lesson of Confidence

By FRANCIS X. DOYLE, S.J.

*SYNOPSIS: The central idea in the sermon is the Touch of Christ.*

- I. The Ruler prays with great Faith that Our Lord will touch his dead daughter.*
- II. The Poor Woman prays in her heart with great Faith and Humility, confident that one touch of Christ's garment will heal her disease.*
- III. Christ cures the woman and raises the dead girl to life.*
- IV. Can we ever touch Christ?*

#### I. THE RULER PRAYS TO CHRIST

Our Lord is accosted by a Ruler of Israel, a man of importance in the community and rather well on in life. The aristocrat comes to the poor Christ, Who was born in a stable and had not where to lay His head. The Ruler, who has wide administrative power over his fellowmen, comes to the youthful Teacher, Who has every power, even that of life and death. The teaching of the poor Christ has so impressed the Ruler that he is convinced Christ can do whatever He wills. No matter how great the Ruler's power, no matter how high his position of authority, death easily conquers him. He

is a dried straw ready for the match, and death is waiting to burn the very heart out of him; for, when the daughter dies, the father's heart is aflame with grief. No matter how great the Ruler's power over men, he cannot shield his own daughter from the clutch of death. Well he knows this, and yet he comes with supreme confidence to the poor young Teacher, and asks Him to conquer death simply by touching the dead girl. "Lord, my daughter is even now dead; but come, lay Thy hand upon her, and she shall live."

The aristocrat, broken and bent by death, has such confidence in the power of Christ that all he asks is the touch of His hands and the dead daughter will live. He says: "Lord, only touch her and she shall live."

Our Lord answers not in words but in deeds. "And Jesus rising up followed him, with His disciples." We may be sure that the throng to whom Christ was preaching, especially the disciples of John the Baptist, accompanied him, eager to witness the miracle.

## II. THE POOR WOMAN PRAYS IN HER HEART

In the throng there is a poor woman who has been suffering from an issue of blood for twelve long, hopeless, unhappy years. Perhaps she heard the Ruler's words, and his confidence made her sick soul hopeful. She had noticed how our Lord rose immediately and followed the Ruler, and, from the remarks of those around her, she knew that Christ was expected to raise a dead girl to life. How? The Ruler had said: "But come, lay Thy hand upon her, and she shall live." The woman thought: "The Lord will touch her. Can His touch raise a dead girl to life?" And, as they walked along, the poor woman, nursing this new thought with a growing confidence, whispered to herself: "His touch will raise the dead girl to life. I cannot dare ask Him to touch me. I am too poor. I am no Ruler. Yet, if He would touch me, my disease would be healed. But that is too much to ask. His touch raises the dead to life. Oh, if I could touch only His garment, I shall be healed."

This thought thrilled her. She resolved to work her way through the throng and draw nearer to our Lord. Now she was very close, coming on Him from behind, and yet she walks along a goodly distance, trembling, fearful. What if He should feel her touch upon His garment? Would He be angry? Would He rebuke her



for her great boldness? And she would be shamed before the Ruler and the crowd. No, she could not do it. She hesitates, but still the thought beats into her brain. If she could touch only His garment, she will be healed. It is the pulse of life, a throb of confidence, the hope of a happy future without pain. "His hand will touch the dead girl and she shall live. If I shall touch only His garment, I shall be healed." His garment! Why, there it is close to her fingers, gently blown by the wind, the hem of it coming nearer and nearer to her as if inviting her touch. She had only to put forth her hand. And He was so kind to the Ruler and others she had heard of, surely He would not rebuke and shame publicly a poor, sick woman.

Reverently at last, she puts out her hand and touches only the hem of His garment.

Jesus felt the touch. He turns, sees her, smiles kindly at her startled eyes and frightened attitude, and says softly: "Be of good heart, daughter; thy faith hath made thee whole."

"And the woman was made whole from that hour."

She had never spoken a word. Hers was a heart prayer, and, although the Ruler was a man of importance, yet Christ cures the poor woman first.

### III. CHRIST TOUCHES THE DEAD GIRL

This incident, of course, increased the confidence of the Ruler, and very soon the throng, with Christ as its center, arrives at the house of mourning. Sounds of funereal music and loud, shrill wailings greet the ear. Relatives, friends and neighbors of the Ruler are gathered about the dead girl, a slim, white waxen form, covered with linen, strangely immovable, the beautiful young face like carved ivory. For her the world has ended. For her parents and relatives the world has suddenly cast off its robe of joy and clothed itself in black melancholy. Groans and loud sobbings and weird notes struck from the musical instruments fill the air.

"Give place," says our Lord gently, "for the girl is not dead, but sleepeth."

The sobbings and groans and music are suddenly stilled. The people grow as silent as the waxen figure of the dead girl. Instinctively they gaze long and steadily at the sweet, still face. Not dead?

Only asleep? And then they look at each other and at Christ. Not dead? Only asleep? This is ridiculous. "And they laughed Him to scorn."

But the Ruler hurries the people out of the room. Their conduct is very unseemly. And our Lord went into the room, looked down smilingly at the waxen figure on the couch, gazes pityingly at the beautiful face, stilled and cold and motionless as ice, "and took her by the hand."

And lo! the chilled features suffuse with color, the lips tremble, a sigh comes from the girl, her eyelids flutter and raise, and she looks into our Lord's face smiling there above her.

"And the maid arose. And the fame thereof went abroad into all that country."

The Ruler's faith is rewarded and the mockers are confounded. Surely we may imagine that they knelt at Christ's feet and begged forgiveness for their scorn and doubt.

And nearby, ever close to our Lord, was a poor woman who had touched only the hem of His garment.

#### IV. CAN WE TOUCH OUR LORD?

Prayer is natural. When we want something and have no power of our own, be we rich or poor, aristocratic or lowly, healthy or diseased, we turn to our Lord, Who has all power. He can do anything. We adore Him like the Ruler; we approach Him trembling like the poor woman; but, if we come with faith and confidence, our Lord will grant our prayers provided only that what we ask is good for us.

And when is the best time to pray with confidence? At Holy Communion. Christ touched the dead girl and she arose. The woman touched only the hem of His garment and she was healed. We touch our Lord in Holy Communion and He touches us. He is as truly present in us as He was in the room where the dead girl lay, as He was on the road when the woman yearned to touch Him.

Receive our Lord in Holy Communion with a pure conscience and as often as you can, even daily, and especially when you are in need of His help. Then go back to your pew from the altar-rail, and ask and beg, adore and tremble, but tell Him all the time that

you trust Him entirely, that you will not doubt or laugh Him to scorn, but will have a strong faith and confidence that He will give you what is best for you and yours.

When Thomas touched our Lord after a grim, dark period of unbelief, the poor Apostle cried from the depths of a broken heart: "My Lord and my God!" This was an act of love and an act of faith. When we receive our Lord in Holy Communion, touching Him as truly as Thomas did, this should be our prayer of confidence: "My Lord and my God! Grant what I ask if it be Thy will, but whatever Thou dost give me is the very best for me and mine."

## TWENTY-FOURTH SUNDAY AFTER PENTECOST

### Actual Grace

By FERDINAND HECKMANN, O.F.M.

*"The kingdom of heaven is like to a grain of mustard seed" (Matt., xiii. 31).*

**SYNOPSIS.** *Introduction: By the "leaven" in the one parable sanctifying grace may be understood, and actual grace by the "mustard seed" in the other.*

- I. *What is actual grace? (1) What is grace? (2) The two principal kinds of grace. (3) The difference between actual and sanctifying grace. (4) Actual grace is also given to sinners, while the just have a claim upon it.*
- II. *Why should we highly esteem and employ it well? (1) Without the grace of God we cannot perform any good work. (2) We cannot even have a good thought or speak a good word conducive to salvation. (3) It is a gift of God's goodness and mercy purchased by the Precious Blood. (4) Coöperation with the grace of God increases sanctifying grace in us, shortens our purgatory, and increases our reward in heaven.*

*Conclusion: Let us always coöperate with the grace of God.*

In the two parables of today's Gospel our Divine Saviour compares the kingdom of heaven to a "leaven" and to a grain of "mustard seed." By the "leaven" spoken of in the second parable we may understand sanctifying grace, which permeates and pervades our souls, transforming them and rendering them pleasing in the sight of God; and by the "mustard seed" in the first parable we



may understand actual grace. For although, like the mustard seed which is the least of all seeds, it is little regarded by men, yet it produces fruit of an infinite value. We will then make actual grace the subject of this morning's meditation, and briefly consider what actual grace is, and why we should highly esteem it and employ it well.

Grace is a gift necessary for our sanctification and salvation—a gift which God freely bestows upon the souls of men for the sake of the merits of Jesus Christ, who earned it for them by His death upon the Cross. It is a supernatural gift—that is to say, grace neither belongs to our human nature, nor is there in man anything that demands its bestowal, for God in His goodness bestows it freely upon him; else, as St. Paul tells us, it would be no longer a grace.

It is not anything that we can see, or feel, or touch, any more than the soul receiving it can be perceived by any of the senses. For grace, though a very real thing, belongs to the spiritual world. It is a quality or property, invisible like the soul to which it is imparted. Yet, in the sight of God, there is a whole world of difference between a soul in grace and one that lacks this precious gift—a difference wider than between life and death.

There are two principal kinds of grace. We call them sanctifying grace—or grace which places the soul in a state of holiness—and actual grace—which is a divine aid given to the soul in its various necessities.

#### DEFINITION OF ACTUAL GRACE

Actual grace differs from sanctifying grace, for the latter places us in a permanent, habitual state of holiness and adopted sonship of God and heirship of heaven, although this state may be lost by mortal sin. Actual grace is a passing impulse, an occasional help vouchsafed to the soul in its various spiritual needs. For actual grace consists in this, that God enlightens our mind and our understanding, and inclines and inflames our will to avoid evil, and both to will and to do what is good. For example, one who is in the state of sanctifying grace experiences a temptation to avenge an injury. But the thought suggests itself that the Sacred Heart of the

Crucified freely forgave the cruel executioners, and the temptation is resisted and overcome. Now, that holy thought was an actual grace sent by God for the purpose of turning the soul from sin. Again, perhaps the path of duty, though clear to me, seems hard and a heavy burden for human nature, and I feel my weakness. I pray for strength, and manage after all to do the right thing. Here are at least two actual graces: the grace to pray, one that God never refuses, and the further grace to do my duty, obtained through prayer.

Actual grace may be given by God to a soul that is not in the state of sanctifying grace. Otherwise, how could any one repent of his sins? For repentance, being a necessary step towards salvation, requires actual grace. A hardened sinner, for instance, long absent from his religious duties, chances to hear a sermon on the Passion of our Saviour: this causes him to conceive deep shame and sorrow for having trampled under foot the Precious Blood, and he is sincerely converted. Here actual grace is given to one who had forfeited his state of the sonship of God, and hence had no right at all to divine grace. In his case, the bestowal is an act of mercy on the part of God. On the other hand, those who are in the state of sanctifying grace have a real claim to actual graces in their trials and difficulties, simply because they are sons of God.

It is an article of our holy Faith that, of ourselves and without the grace of God, we cannot do the least thing towards our salvation, neither in thought, word, nor deed. "Without Me," says Jesus Christ, "you can do nothing" (John xv. 5). "Nothing, absolutely nothing, neither little nor much," observes St. Augustine, "can be done without the grace of God." We cannot perform a good action, nor produce any good fruit conducive towards our salvation without the help of God. "I am the vine," says Jesus Christ, "you are the branches; he that abideth in Me and I in him, the same beareth much fruit; for without me you can do nothing" (John, xv. 5). He does not say: "Without Me you can do little," for that would suppose we could do something of ourselves; but he says absolutely: "Without Me you can do nothing," to show that, whether little or much, we cannot do it without His assistance.

Without the grace of God, we can neither think a good thought,

nor speak a good word which can be useful towards our salvation, for, as the Apostle observes, "we are not sufficient to think anything of ourselves, as of ourselves; but our sufficiency is from God" (II Cor., iii. 5). "Wherefore I give you to understand," says the same Apostle, "that no man can say the Lord Jesus, but by the Holy Ghost" (I Cor., xii. 3). And hence the Wise Man says: "It is the part of the Lord to govern the tongue" (Prov., xvi. 1), to show that we can never speak what is good and conducive to our salvation, unless the Lord guide and assist us in what we say.

#### ALL OUR PROGRESS DEPENDS ON GRACE

Whatever we do towards our salvation, whatever progress we make in virtue or Christian perfection, flows from the mercy and grace of God through Jesus Christ. It is He "who worketh in us both to will and accomplish according to his good pleasure" (Phil., ii. 13). "It is he who begins the good work in us and also perfects it" (Phil., i. 6). Hence St. Paul acknowledges that all the good that is in him, and all the good works he has wrought, flowed from this divine mercy and grace. "By the grace of God," he says, "I am what I am, and his grace in me hath not been void; but I have labored more abundantly than all they; yet not I, but the grace of God with me" (I Cor., xv. 10).

Since then, without the actual grace of God, we can do nothing, either in thought, word or deed towards the sanctification and salvation of our soul, we should always highly esteem it and coöperate with it. For it is the call of God to us. "Behold, I stand at the gate, and knock," says Jesus Christ; "if any man hear my voice and open the gate to me, I will come unto him, and will sup with him, and he with Me" (Apoc., iii. 20). Therefore, whenever the grace of God warns you against sin, or exhorts you to some good work towards your salvation, it is just the same as if Jesus Christ himself appeared before you, saying: "Shun that evil company, avoid that sin, go to confession next Sunday, do it for love of Me." Will you not do as much for Him who rescued you from eternal death? If any friend had rescued you from temporal death, would you refuse to grant him whatever he might ask?

Actual grace has been bought for us by the Precious Blood of



Jesus Christ. Could any one be so hard-hearted as to dishonor and cast away the earnings of his father's sweat and toil. To merit grace for us, the Son of God toiled and suffered thirty-three years and at last shed his Blood on the Cross.

Great will be the advantage of making good use of actual graces, for we have the dread power of resisting them. Whenever a soul that is free from sin coöperates with these divine aids of grace and by means of them acts virtuously, it receives as a result an increase of sanctifying grace. This actual grace becomes like the seed of fresh habitual grace, and one's merit is increased in the sight of God. To illustrate this, we might compare sanctifying and actual grace respectively to capital and interest. Of His free mercy, God bestows on us paupers the capital of sanctifying grace, which entitles us to receive periodical instalments of interest in the form of actual graces for our current needs. If we use them well, not only the needs supplied, but fresh treasure is accumulated meanwhile, and is laid by to increase our original capital of sanctifying grace.

How much trouble do men and women not give themselves to increase the beauty of their bodies! Should we take less trouble to increase the beauty of our soul by coöperating with the grace of God? But what is more, we shorten our purgatory by such coöperation and increase our reward in heaven. If, however, we do not make good use of the graces God bestows upon us, we cause our own ruin. If the beggar casts away the alms you gave him, you are disinclined to take pity on him a second time. It is the same with Almighty God. If you refuse to accept one grace, you may have lost thereby a whole series of graces which was prepared for you, had you coöperated with the one which you unfortunately rejected.

How rich in grace would we be now if in our past years we had always coöperated with the grace of God. Henceforth, when God through his grace speaks to us in our heart, let us listen to His voice and do His holy will.

## LAST SUNDAY AFTER PENTECOST

### False Prophets

By THOMAS M. SCHWERTNER, O.P., S.T.L.R.

*"For there shall arise false Christs and false prophets, and shall show great signs and wonders, insomuch as to deceive (if possible) even the elect" (Matt., xxiv. 24).*

*SYNOPSIS: Introduction: In a detailed description of what will befall at the end of the world, Christ described minutely the appearance of false teachers. They will assume the rôle of:*

- I. "False Christs"—i. e., men who will represent themselves as the promised Messiah;*
- II. False prophets—i. e., men who will seek to teach us to look for salvation in some one else besides Christ.*

After having warned the people to give ear only to the true doctrine that fell from His own lips, as against the false teachings of the Scribes and Pharisees, Christ, sitting on the Mount of Olives, drove home His warnings by foretelling the events that would precede the end of the world. This discourse must have penetrated to the very depths of the Apostles' souls, for, with fear and trembling, they besought the Master to explain in fuller detail what would occur on that dread occasion. Our Saviour's answer to their question forms the Gospel of this last Sunday of the ecclesiastical year.

Now what strikes us especially about this discourse of Christ is the fact that He insisted so unmistakably upon the appearance of false prophets who would seek to mislead men's minds just at a time when they were least prepared for such a snare. For the terrible things then happening in the universe would distract them, or else hinder them from weighing the new teachings broadcasted on all sides with every show of earthly success and commonsense appeal. But to warn them against such a trap, as also to give them a sure means of detecting the false teachers, Our Saviour uttered the warning of today's Gospel. So long as men heed His words, there will be little danger of their being abducted by these wolves in sheep's clothing.

And what holds good of the end of the world applies also to our own day. We need no prophet from heaven to tell us that the world today is filled with teaching that is in open contradiction to the doctrine of Our Lord. Perhaps at no other time has the world

been filled with so many self-appointed leaders of the people. Perhaps never before have there been so many new evangels of salvation placed before the masses, who realize the absolute need of religion for earthly wellbeing and eternal happiness. Hence Christ's words have a special actuality for our own day. Just as at the end of the world, so also today the new teachers appear as false Christs.

#### WHO ARE THE "FALSE CHRISTS"?

That the Master came into this world in the capacity of a Saviour is abundantly plain from His own words. On every occasion Jesus appeared before the people in the capacity of a divine teacher. Whilst He recognized the authority of the old teachers of Israel, He invariably added His own interpretation of their words, and, where necessary, added His full and rounded-out statement of the complete truth. And, that we might have reasonable grounds for accepting His words, He performed miracles which no man could gainsay. When men felt inclined to call His words into question, He bade them look to His works as a proof positive of His teaching. And this was the reason why, after three years of public preaching, the high-priests of the law conspired to put Him to death. Had He not taught "as one having authority," and had He not backed up His teachings by miracles, they might not have encompassed His death. He demanded as a sign of discipleship under Himself absolute faith in His doctrine and unconditional acceptance of His every word. Anything less than that would not suffice for Him.

Now, as Jesus foretold, the false Christs who will appear at the end of the world will reveal certain truths to men. For the human mind is made for truth, and cannot be satisfied adequately without it. Hence the false teachers are shrewd enough to know that, if they do not possess some shreds of truth, they can never gain a following. But the truths they preach will be of their own choice. Those which do not square with their own ideas, they will ruthlessly cut out of their religious systems. And it is a remarkable fact that all heretics have played quick and fast with truths that have reference to everyday life. Our Divine Saviour insisted that His teaching must be translated into daily conduct, that His teaching was of such a kind as to be easily applied to everyday needs. On the



contrary, the false Christs preach truths that frequently have very little relation to everyday life, or else they select or retain in their system truths that have no relation whatever with moral striving. Thus, we hear it said on all sides today that there is no relation between dogma and morality. It is maintained by most of our contemporary religious leaders that it makes very little difference what a man believes, so long as he leads a decent life. For do not all roads lead to heaven? This is one of the most dangerous doctrines imaginable, for it is in flat contradiction with the teaching of Jesus. To realize the dangers of this false liberalism—or religious indifference, as it is called—it is only necessary to recall how our Saviour insisted all along that the keeping of the word of God marched hand in hand with the hearing of it. “Not everyone that saith ‘Lord, Lord’ shall enter into the kingdom of heaven, but whoso heareth the word of God and keepeth it, he shall enter the kingdom of heaven.” After that solemn declaration of Our Saviour there can be no doubt as to the intimate relation of dogma and moral teaching. Therefore, any man who tells us today, or any day, that we can dispense with the sayings of the Gospel so long as we lead a decent life, is teaching something which is completely out of joint with the authentic doctrine of Jesus.

#### WHO ARE THE FALSE PROPHETS?

Our Saviour tells us that not only will false Christs appear, but also false prophets, “who shall show great signs and wonders inso-much as even to deceive the elect.” Now it is the office of a prophet to foretell future things under the inspiration of heaven. He affords us glimpses of how the Lord will deal with His people at a given time. He tells us things which, without his revelation, we should never be able to know by ourselves.

Now, the false prophets of whom Jesus speaks would have us look for salvation aside from Christ and His Church. Jesus was the King of the Prophets, and, therefore, foretold what would befall His Church until the end of time. We need look for no other promises regarding His Church. He has told us as much as it is good for us to know in this present time. But the false prophets, not satisfied with the words of Our Saviour regarding His Church, would direct us to some other place for the helps we need to reach

our eternal destiny. They tell us that, with the spread of education, it is not necessary to accept without question everything that the Catholic Church teaches. Some of these points of doctrine and some of these injunctions of the moral law were highly valuable and civilizing in ages that were not as enlightened as our own. But no man of science or education would dream of accepting these doctrines today. That would be intellectual suicide.

Against these and sundry other false prophets Our Saviour warns us in today's Gospel. Being Infinite Wisdom, He knew what man would need to attain his full spiritual stature. He knew full well just what was in the heart of man, and what would cure it of its weaknesses. He did not come to establish a school of science or a literary academy, but a religion filled with precisely those doctrines and those moral precepts without which man could not save his soul. And He told us all we needed to know for that primary business of our life. To the teaching of Jesus nothing essentially new can be added. Whatever strikes us as new can be found radically in the teachings of the Good Master. All we can hope to do with our science and education is to find new methods of approach to the teaching of Jesus, and new ways of explaining it more clearly to the people. Anyone who essays to substitute anything in the place of the teaching of Christ, is laying unholy hands upon the revealed deposit of the Faith. Anyone who would add to or take away from the Ten Commandments, is strifling with the will of God, as this was made known to us authentically. It is the boast and glory of the Catholic Church that, throughout the ages, she has never tolerated any tampering with the teaching of Jesus. Despite what her enemies may say about her, she is not only not behind the times, but so far ahead of them that our heretics and schismatics, with all their intellectual alertness, will never succeed in catching up with her. We need no new Christs, nor any new prophets. St. Paul himself understood this well, when he assured his converts that anyone who should teach anything besides that which had been revealed to him by Jesus, must be considered anathema.

Since, in His loving kindness, Our Saviour was good enough to warn us far in advance of the false teachers who would seek to entrap our souls, we should be always on our guard against their wiles and snares. Let us not be of that foolish horde that is will-

ing to exchange the old and tried for the new and problematical. Let us not be of that callow crowd that falls a victim to every gib disseminator of new truths dressed in gaudy garments. Let us never fall prey to the malicious tricks of those who would have us look upon the teaching of our Church as antiquated or out of harmony with the aspirations and ideals of the present hour. Whatever good and noble things are to be found in our present civilization today, are there solely through the beneficent action of the Church of Christ in this world for two thousand years. In the past, she was the teacher of the nations. In the future, she may find it necessary to act as the protector of the nations, if they are not to be strangled by the many contradictory teachings and laws which false Christs and false prophets send out into the world with such fatal fecundity.

## FIRST SUNDAY OF ADVENT

### A New Beginning

By HUGH COGAN, D.D.

*"Put ye on the Lord Jesus Christ" (Rom., xiii. 14).*

- SYNOPSIS:*
- I. The call to the Spiritual Life.*
  - II. To obey this call we must cease to pamper the body:*
    - (a) by intemperance;*
    - (b) by impurity.*
  - III. We must show forth Christ in our lives.*

We are forever making new starts. We fall and we repent, and we fall again only to rise by a new repentance. This is to be expected, for we are changeable creatures, easily led away by the things of sense. We need to have the spiritual world frequently brought to our notice. Christ came to draw us all to Himself. His Life, Death and Resurrection are the most powerful of all motives to convince us of the reality of the spiritual life, and to attract us to follow it. The Church, knowing this, has made a cycle of the mysteries of our Lord's Life, Death and Resurrection, and during each year she unfolds to us that cycle. Advent is the time of preparation for the coming of our Lord. And the Church at the beginning of each ecclesiastical year gives us, as it were, a shake, and



bids us wake up. The night is past. It is day. Arise, for Christ is at hand.

#### WE SHOULD DESIRE CHRIST

Now it is a fact of history that, at the time of Christ's first coming, the world was longing for Him. The Desired of Nations was in men's minds. At the beginning of every Advent, the Church would have all her children in these same dispositions. She aims at instilling into our hearts a longing for the coming of Christ, and a zeal to prepare ourselves to meet Him. He came once in person two thousand years ago, but we can rehearse for ourselves that coming, and every Christmas apply anew its fruits to our souls. It is the wish of the Church that we should be as eager for the coming of our Lord as if He were now to come for the first time. She puts into our mouths daily the yearning prayer of the prophet: "Drop down dew, ye heavens, from above, and let the clouds rain the just; let the earth be opened and bud forth a saviour" (Is., xlv. 8). At the Office of Matins, she bids us adore and praise the King who is to come. At Prime, we beg for mercy from Christ, the Son of the living God, who is to come into the world. And, in the Collect of today's Mass, we call on our Lord to exercise His power and come, so that we may be delivered from the impending dangers of our sins.

#### BEWARE OF INTEMPERANCE

And what must be our preparation for the coming of Christ? The Church tells us in the words of St. Paul: "Not in rioting and drunkenness, not in chambering and impurities, not in contention and envy: but put ye on the Lord Jesus Christ." All excess in eating and drinking is here forbidden, for overindulging the body with food or drink dulls the working of the mind, and keeps us the slaves of our senses. It prevents us from attending to the care of our souls, and destroys in us the taste and desire for spiritual things. And our Lord is at pains to warn us against this: "And take heed to yourselves, lest perhaps your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and that day come upon you suddenly" (Luke, xxi. 34). And again: "And, as it came to pass in the days of Noe, so shall it be also in the days of the Son of man. They did eat and drink, they married wives and

were given in marriage, until the day that Noe entered into the ark: and the flood came and destroyed them all" (Luke, xvii. 27, 28).

### ESPECIALLY SHUN ALL IMPURITY

Impurity is the worst obstacle of all to the spiritual life of union with Christ. For this vice reduces man to the level of the brutes. It blinds him to the truth, and hardens his heart against the call to higher things. It enthrones self in his heart. He looks on everything in the light of self-gratification. A man who continues to indulge this evil habit will become enslaved by it, and will carry it to the grave. Only a very exceptional grace will convert him. When he is converted, it is very often the self-immolation of some innocent soul that has obtained for him repentance. He would surely be converted, if he would only beseech our Blessed Lady to intercede for him, but usually a person given up to shameful sins has little or no devotion to the Immaculate Mother of God.

### IMMODEST BOOKS

The grosser forms of impurity, by their very ugliness and shamefulness, deter people from committing them. But there are other forms of impurity that unfortunately are most common, and are not regarded with the horror they ought to inspire. Reading bad books, looking at bad plays and bad pictures, and, among women, an indecent manner of dress are widespread evils, and do untold harm. Every bookstall is filled with novels which are an incitement to sin or a glorification of sin. These novels have for their theme lust. The heroes and heroines are those who violate the sanctity of marriage, and give free rein to their impure passions. Sin is described in detail, the pleasures of sin are paraded, all idea of sin being an offense against God is either ridiculed or totally excluded, and the satisfaction of impure desires is looked upon as merely a matter of taste. To read such books is to take part in sin. It is a direct incitement to our own passions, it is filling our minds with impure ideas and our imaginations with obscene images. And, long after the reading of the book is over, the harmful effects will continue. To read such books is a mortal sin, and cannot be justified. The natural law that is written in the hearts of all men forbids us to read these books.

## IMMODEST PLAYS AND FILMS

Theatres and picture-halls are another fruitful source of impure sins. The actions done on the stage or represented on the screen are often sinful, or at least suggestive of sin. The dresses of the actors, the perfection of the acting, the stage decoration and machinery give a double attractiveness to these sinful representations. And the presence of a large audience enjoying the performance is a distinct encouragement to the producers of these plays and films. Now to look at immodest actions is sinful, and to look at actions that are suggestive of immodest sins is also sinful. For such sights are of their very nature provocative of a rebellion of the flesh with all its attendant incitements to sin. And to form part of an audience assisting at such representations is to take part in an organized and public violation of God's sixth and ninth commandments.

## IMMODESTY IN DRESS

The third evil to which reference has been made, the modern feminine fashions, has again and again provoked the condemnation of our Holy Father the Pope. That this abuse should have spread among Catholic women and Catholic girls is bad enough, but that they should parade their shameless effrontery even in the church and at the very altar rails is beyond toleration. That too is forming part of a public and organized attack on Christian modesty, and it should be met by Catholics, both men and women, in a public manner. We already possess flourishing societies of lay Catholics. These societies could do much, if at their own social gatherings, convivial meetings and public entertainments they excluded any woman who came dressed according to the indecent fashions of the world. Such fashions should not be the standard in Catholic social circles. And it is only fearless action on the part of our Catholic societies that will save them from contamination, and make them what they ought to be—public examples of the Church's teaching on Christian modesty.

## PUT YE ON THE LORD JESUS CHRIST

The Church concludes today's Epistles with the words: "Put ye on the Lord Jesus Christ." That is the advice given to all



Christians. A Christian means a follower of Christ, and everyone who professes to be a Christian must follow Christ, first of all by turning away from the worship of his own body by intemperance and impurity, and then he must put on Christ. To put on Christ means to be wrapped up in Christ, so that we appear to men as the living images of Christ. When you wrap yourself up in a garment, it is the garment that appears to the eyes of men. When two people are wrapped up in each other, they are always thinking of each other, speaking of each other, and even imitating each other. Now the way to put on Christ, to wrap oneself up in Christ, is first of all to know Christ as He is made known to us in the Gospels and the teaching of the Church, then to love Christ, because He is infinitely lovable, and then to imitate Christ in all the actions of our lives.

## Recent Publications

**Blessed Be God.** A complete prayer book for Catholics. By Rev. Charles J. Callan, O.P., and Rev. John A. McHugh, O.P. Illustrated, size 6¼ x 4 inches. 780 pages. Price: Imitation Leather, \$2.50; Leather, \$3.50-\$10. (P. J. Kenedy & Sons, New York City.)

The authors of this work are surely remarkable for their versatility. They seem to be equally at home in theology or Scripture, in homiletics or letters, or in books of a liturgical character. They have cultivated all of these fields with equal success, and their reputation is so well established that one might assume beforehand that anything that comes from their hands will be of superior merits. Their latest work justifies this presumption, for they have succeeded in a difficult task beyond one's highest expectations.

There is a general complaint today that people do not use prayer books as they formerly did. They go to Mass, and sit and stand and kneel—for the most part with neither prayer books nor rosary beads in their hands. And, since the vast majority cannot be supposed to enjoy the gift of contemplation, it is safe to say that, while present in body, they are far away in mind and in soul. It may indeed be safely assumed that they do not understand the divine service which they are so carelessly attending, and it is impossible for the heart to be in something which the mind does not comprehend. If they made use of a good prayer book, they would learn to love the Mass and all other divine services.

But perhaps a chief reason why the faithful have grown careless in the use of a manual of prayer is that they have not been able to procure one which would satisfy their various needs. They want first of all a complete book, containing ample material for instruction and devotion; they want explanations of things which they have never understood or have forgotten; they want a prayer book so arranged that they can easily find what they are looking for; they want a book that is up-to-date and timely; they want a book that can be read even by the aged and in dark churches; and they want all this put in an elegant, attractive, convenient and durable form. In the above manual we have a work that eminently meets all these requirements.

It would take too long to enumerate and comment in particular on each of its many splendid features. We can only say here that, first and above all, this excellent work is truly a book of illumination. It contains not only the best liturgical prayers and devotions, but also

explanations of the formulas and practices of Catholic piety to a degree and in a manner not to be found in any similar work. Users of this book, whether Catholic or non-Catholic, will be enlightened and instructed at every step; they will find it easy to follow and understand the rich ceremonial of the Church, which to so many (even of Catholics) is meaningless, and therefore not duly appreciated. With the aid of a manual like this, they can also perform their private devotions far more intelligently and fruitfully, for it is a book suited, not only to Sunday, but to every day of the week.

Besides an unusual variety of prayers and devotions this new manual is further distinguished by a remarkably clear and simple order, which greatly enhances its convenience, utility and attractiveness. One of its most original, and at the same time satisfying features is its wonderful section of Devout Reflections drawn from the Sacred Scriptures and the Imitation of Christ. We are all what our thoughts are—degraded or elevated, earthly or spiritual, sordid or noble, according to our habitual manner of thinking—and our thinking is very largely measured and regulated by what we read. Nearly everybody today, through newspapers and cheap books, is poisoning mind and soul by harmful reading. How few there are who have the daily habit of reading a few short but inspiring sentences from some great author who will enrich and elevate their thoughts and lives! The authors of this new work have with excellent taste selected some of the most beautiful passages from the sublime pages of the Scriptures and from the Imitation. One or two of these passages read each morning, even by the most occupied, is enough to give tone and elevation to their thoughts throughout the day.

The publishers, on their part, have produced a work that is a model of attractiveness. The ornamental borders and numerous classic illustrations which occur throughout the book, together with the large, clear type, the beautiful spacing, and indeed the whole format, render the work nothing short of a delight to the eye. Unless the present reviewer is mistaken, this is the first instance in which a prayer manual has given the Epistles and Gospels in the same large type as the rest of the work. The paper, binding and workmanship are of the highest quality. All in all, this book seems unparalleled among prayer manuals, and it is hard to see how it could be surpassed. We congratulate both authors and publishers on having produced such a valuable and beautiful work.

W. B.

Das Exerzitienbuch des hl. Ignatius von Loyola. Erklärt und in Betrachtungen vorgelegt von Moritz Meschler, S.J. Nach dem Tode des Verfassers herausgegeben von Walter Sierp, S.J. Price: \$1.75. (B. Herder Book Co., St. Louis, Mo.)



The "Exercises" of St. Ignatius are the spiritual foundation of the Society of Jesus. They have also served as guides in the spiritual life for such saints as Francis de Sales and Charles Borromeo. Official ecclesiastical sanction has been bestowed upon them in the New Code, and the present Holy Father has added his praises to those of former Popes.

Many, however, fail to appreciate the real and precious value of the "Exercises" because of their brevity and simplicity. It is herein that Father Meschler, a master in the life of the soul, has done a great service in enlarging upon the ideas and explaining the mind of St. Ignatius. The author's twenty-five years' experience as Novice Master in the German Province of the Society, where year after year he interpreted the "Exercises" for the Novices, had eminently fitted him for the task. His commentary is very clear and, while detailed, does not destroy the sense of brevity and compactness of the original. This work will be warmly welcomed by all who are already familiar with the "Exercises." And the uninitiated may now study them with great profit under the able and trustworthy direction of Father Meschler.

**Our Tryst With Him. By Msgr. I. L. Kirlin. Price: \$1.60. (The Macmillan Co., New York City.)**

Samuel Johnson once told Goldsmith that the man who could not enjoy a good book was the most miserable of men. We know that happiness and consolation are found in reading; and meditation is often said to be the result of reading, because we do not meditate on anything unless we first know it. It is on account of its meditative qualities that "Our Tryst With Him" makes its deepest appeal.

The author begins this beautiful work with a series of five meditations, which lead on to six on the Lord's Prayer and three more on the Hail Mary. The writer's first Chapter is on the Eucharist. Under the Veil of matter we find the Creator of the Universe! Let us tremble and adore! The Book concludes with the Seven Last Words on the Cross. Now the heavens blush, the rocks begin to rend themselves asunder, and all nature mourns at the thought of its expiring God!

In an age in which virtue and innocence are derided, in which men are carried away in the chariot of materialism, we welcome Msgr. Kirlin's work. At a time that is foul and fetid with poisonous literature, it appears like a ray of purest light.

**Meditations on the Life and Passion of Our Lord Jesus Christ. By John Tauler. Translated from the Latin by A. P. F. Cruikshank, D.D. Price: \$2.50. (Benziger Brothers, New York City.)**

In the preface which Fr. Wilberforce, O.P., has written for this

book, he brings out most forcibly the fact that by meditations, especially on the life and sufferings of our Redeemer, many of the notable saints of God have reached the heights of perfection. There is no better way of coming nearer to Jesus than by thinking of Him, meditating on His goodness, His love, His sufferings and death. Many books have been written on the ways of meditation, but in this work of John Tauler we find one which can be read and reread by those striving for perfection. Far from being, like many religious books, only for those in the religious state, this will find a warm welcome in the heart of the lay worker and toiler.

In this translation Fr. Cruikshank has overcome to a great degree that most terrifying obstacle to translators—the difficulty of preserving the fundamental sense and beauty of the original. All the lucidity of the original has also been retained: in following along the road over which our Saviour passed we are not in the clouds, but His joys become our joys, and His sorrows our sorrows. To those who want to reach a higher state of perfection Fr. Cruikshank has given a wonderful book, and one which should find a welcome place in many hearts.

**Chats on Christian Names.** By Rev. A. M. Grussi. Price: \$3. (The Stratford Co., Boston, Mass.)

Occasionally there is heard the phrase: "What's in a name?" It usually comes from those who know little about names, or that originally they had some significance for the people who bore them. From time immemorial it has been the custom to designate persons by titles that distinguish them from others. Usually a name was characteristic of the person who owned it. But, in the passing of time, the significance of names was forgotten, and now they are mere words by which to indicate someone or other. In "Chats on Christian Names," the Rev. A. M. Grussi shows us that there is something in a name. In his list of three hundred and sixty-six are contained the most known and used names that have been employed by Christian families and nations for ages. The derivation and meaning, as well as a practical application according to Catholic faith, accompanies each name. The "Chats" are not intended merely as a history of names, but mainly to furnish instructive matter for daily spiritual reading. And this they do in a very pleasant and effective way.

**The Life and Letters of Janet Erskine Stuart.** By Maud Monahan. New Impression. Price: \$3.50 net. (Longmans, Green & Co., New York City.)

This is a well-written and interesting portrayal of a truly beautiful character. By a judicious selection of quotations from many letters,

Mother Stuart is made to tell the story of her life in her own way, manifesting thereby the many high qualities of soul and of mind which so endeared her to all with whom she came in contact. We were particularly drawn to admire Mother Stuart by the fact that, while she made such rapid progress in holiness and led others earnestly and wholeheartedly to embrace the life of perfection, there was yet nothing harsh or puritanical in her manner, or in the way in which she ruled those over whom she had been placed by Almighty God. No particular was overlooked when the spiritual progress of her subjects was under consideration, and her comprehensive grasp of the principles of religious life gave her a deep insight into the human heart of which she made the greatest use. We heartily recommend this book, which will be of great assistance to all who are engaged in the arduous task of leading souls to God in the religious life.

**Thoughts of St. John of the Cross For Every Day. Compiled by Katherine Mary Balfe. Price: 80c. (Benziger Bros., New York City.)**

The writings of St. John of the Cross, a master of the art of mysticism, are often neglected by diffident lovers of God, because they have been reputed profound and hardly intelligible. The main purpose of the present volume is to offset those false notions by taking direct evidence from the works of St. John of the Cross, which shows that his writings are always clear and simple, and that they possess a style and thought expression of undoubted attraction. One quotation is given for each day of the year, and that selected for the first day of each month has been taken from the poetry of the Saint. There is often a satisfying continuity of thought running from one quotation to the next, so that one subject is developed for several successive days. We may truly call this compilation of thoughts a text-book on mysticism, for the quotations have been grouped aptly under the three stages of the mystic life—the Purgative, the Illuminative and the Unitive. Considered in its entirety, this well-edited little volume is a fruitful introduction to the treasure of spiritual incentives which can be found in the works of St. John of the Cross.

**Church Music in the Light of "The Motu Proprio." By Rev. G. V. Predmore. Price: \$1.50. (Seminary Press, Rochester, N. Y.)**

In the *Motu Proprio* published in 1903, Pius X said that, as regards sacred chant and music, there was "a general tendency to deviate from the right rule prescribed by the end for which art is admitted to the service of public worship." At the time of the issuing of this Encyclical, such a fact was true, though it is of less common occurrence in the present day. However there still remain many customs and meth-



ods of rendering church music that are out of harmony with the wishes set forth in the *Motu Proprio*. Often this is due, not to carelessness alone, but to a shameful and inexcusable ignorance of the will of the Church in this regard. In "Church Music in the Light of the 'Motu Proprio,'" the Rev. George V. Predmore of Rochester has given a treatise on ecclesiastical music and the qualities it should have for ceremonies in which it is used. By this production, the author not only has made plain the duty of the pastor in the matter of music for church services, but also has helped him towards its fulfillment by various hints on the selection of approved music and the direction of choirs.

**The New Morality.** By Henry C. Day, S.J. Price: \$1.20. (B. Herder Book Co., St. Louis, Mo.)

Father Day analyzes briefly some prevailing teachings of the time, and to them he gives the name which forms his title. The chief are the modern doctrine of free love and the practice of unlawful birth control. As a reply to the proponents of these twin evils, he outlines the old morality of the natural law and the penalties which nature exacts from those who transgress it. The book is a powerful arraignment of the evils it attacks.

**Christianity and Reconstruction. The Labor Question.** By F. Bampton, S.J. Price: \$1.35. (B. Herder Book Co., St. Louis, Mo.)

An eminent London preacher has put together some lectures delivered at Westminster Cathedral and Farm Street Church, and produced a connected discussion of the problems arising from labor conditions. After sketching the rights and duties of man as a social being and as an individual, he treats of Trade Unions, Syndicalism, the General Strike, Direct Action, Communism, and Capitalism in their relation to Christian truth. The major emphasis is, as it should be, on Communism, the best-advertised social system of the day. He argues well that there is no opposition between the Christian Church and the Trade Unions, but that there is unalterable opposition between Christianity and the Red varieties of Socialism. The spirit of Capitalism, as the operation of industry for the benefit of the few without regard for the welfare of the workers, comes in for some hard knocks. The manner in which the book was composed has left its mark: although scholarly in its matter and temperate in its conclusions, some of the chapters have a plainly oratorical ring that seems to call for the accompaniment of gesture and *viva-voce* emphasis.

## Books Received

**Abingdon Press, New York City:**

*Life's Westward Windows.* By Geo. Preston Mains. \$1.50.

**Benziger Bros., New York City:**

*St. Teresa of the Child Jesus.* Translated from the French by a Dominican of Headington. \$1.50.—*A Key to the Doctrine of the Eucharist.* By Dom Anscar Vonier, O.S.B. \$1.75.—*Christ in His Brethren.* By Raoul Plus, S.J. \$2.25.—*The Science of Prayer.* By Ludovic de Besse, O.S.F.C. \$2.00.—*The Imitation of Christ.* By Dom Roger Hudleston. \$1.65.

**St. Bonaventure's College and Seminary, Allegany, N. Y.:**

*Annual Catalogue, 1924-1925.*

**Catholic Dramatic Co., Greenwald, Minn.:**

*Beauty.* By Rev. Matthias Helfen. 40c.—*The Scapulars.* By Joseph P. Brentano. 50c.—*The Death of Little Imelda Beata.* By Rev. M. Helfen.

**Fœderatio Catholica Internationalis, Zug, Switzerland:**

*Doctrina Iuris Internationalis.* By Dr. Nicolaus Pfeiffer, D.D., Ph.D.

**D. B. Hansen & Sons, Chicago, Ill.:**

*Christian Doctrine Drills.*

**B. Herder Book Co., St. Louis, Mo.:**

*The Greatest Man on Earth.* By Thos. D. Mack. \$1.75.—*Darkness or Light.* By Henry Browne, S.J. \$1.75.—*Truly a Lover.* By John Carr, C.S.S.R. 80c.

**P. J. Kenedy & Sons, New York City:**

*Evolution.* By Martin J. Scott, S.J.

**Casa Marietti, Turin, Italy:**

*Tractatus Canonico-Moralis De Censuris.* By Felix M. Cappello, S.J.—*De Iure Religiosorum.* By P. Ludovicus I. Fanfani, O.P.

**The Paulist Press, New York City:**

*Catholic Civilization and the American Republic.* By Thos. F. Burke, C.S.P. 5c.—*The Spread of the Church a Proof of Her Divinity.* By John A. O'Brien, Ph.D. 5c.—*Spiritual America and Catholic Life.* By Thos. F. Burke, C.S.P. 5c.

**Frederick Pustet Co., Inc., New York City:**

*Matters Liturgical.* By Joseph Wuest, C.S.S.R. Translated by Thos. W. Mullaney, C.S.S.R. \$3.00.—*The Three Divine Virtues.* By D. I. Lanslots, O.S.B. \$1.50.

**Society for Promoting Christian Knowledge, London, England:**

*The Life of St. Samson of Dol.* By Thos. Taylor, B.D. Five Shillings.

**The Standard Publishing Co., Cincinnati, O.:**

*Sacred Solos and Duets.* By J. E. Sturgis. \$1.25.

**Vincentian Press, St. Louis, Mo.:**

*His Mystic Body.* By Francis Xavier McCabe, C.M., LL.D.

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St. Anne's Church, Sumter, S. C.  
Holy Infancy Church, Bethlehem, Pa.  
St. Patrick's Church, Toronto, Ontario, Canada.  
Immaculate Conception Church, Lock Haven, Pa.  
St. Mary's Church, Johnstown, Pa.  
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St. Michael's Church, Baltimore, Md.  
Chapel of the Archbishop of Philadelphia, Pennsylvania.

Holy Family Church, Buffalo, N. Y.  
St. Edward's Church, Brooklyn, N. Y.  
Assumption Church, Syracuse, N. Y.  
Holy Cross Church, Cincinnati, Ohio.  
Sacred Heart Church, Taunton, Mass.  
St. Raphael's Church, New York, N. Y.  
St. Martin of Tours Church, Brooklyn, N. Y.

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St. Patrick's Church, Pottsville, Pa.  
St. Nicholas' Church, Wilkes-Barre, Pa.  
St. Elizabeth's Hospital Chapel, LaFayette, Indiana.  
St. Clement's Church, Chicago, Ill.  
St. Pancras' Church, Glendale, L. I.  
St. John Gualbert's Church, Johnstown, Pennsylvania.  
St. Stephen's Church, Pittsburgh, Pa.  
St. Thomas Aquinas' Church, Archbald, Pa.  
St. Gregory's Church, Northeast, Pa.

Old St. Patrick's Cathedral, New York, New York.  
Notre Dame des Victoires Church, Whitehall, N. Y.  
Sacred Heart of Mary Church, Rutland, Vermont.  
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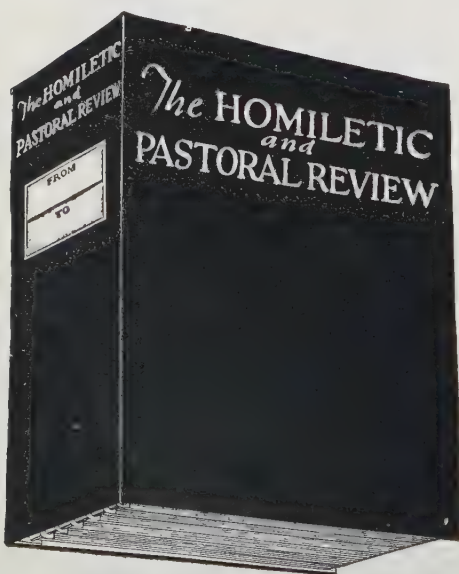
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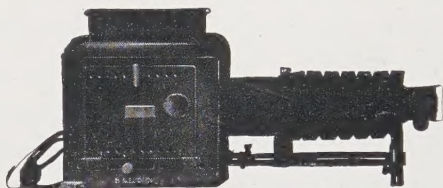
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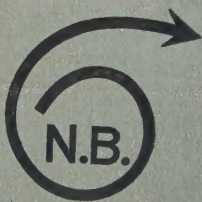
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